

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME XXVI
(ARABIC MSS.)

MISCELLANIES

Prepared by
MAULAVI MAS'ÛD 'ÂLAM NADWI

AND REVISED BY
MAULAVI S. M. ḤASHIM MAUDÛDI

PATNA
THE UNITED PRESS LTD.

PREFACE

THE present volume XXVI of the Bankipore Catalogue deals with the Arabic Miscellanies contained in the collection in the Library, and is the second of the series comprising collection of Treatises on varied subjects by different authors bound together in one volume. This volume was originally prepared by the former cataloguer, Moulvi Masud Alam Nadvi, (who resigned his office due to his ill health) under the guidance of Dr. A. N. M. Ali Hasan, M. A., Ph. D. (London).

The unexpected delay in the appointment of a successor caused some dislocation in the cataloguing work. Moulvi S. M. Hashim Maududi, Fazil (Shamsul Huda), the present cataloguer, who took over the charge of the work on the 1st March, 1946, has been, with hard labour, able to resume the work of publication under the guidance of Khan Sahib Syed Hasan Askari, M. A., B. L., of Patna College.

This volume contains notices of hundred eighty-six treatises of different sizes comprised in 18 volumes (Numbers 2788, 1805) of Miscellanies. I hope that due to the efforts of the former and the present cataloguer, the standard and characteristic high level of scholarship of the previous volume has been maintained in the present one. In the get-up and appearance the present volume leaves something to be desired, as owing to war exigencies which still continue, the press which used to do this work had to be changed and, with it, the paper and type also. I trust the learned world would excuse this defect.

Among the old and valuable manuscripts in this volume the following deserve special attention :—

No. 2788/7. A copy of Mas 'Alat Fîha Min Al-Arabiyyat, by Ibn al-'Arîf (d. 365/976) written in the later part of the 8th century. A. H.

No. 2789/8. A copy of Nasîm 'A-Saḥar by Abdal Karîm al-Jîlî (d. 832/1428.)

No. 2789/16. A copy of Mir' Ât Al-'Ârifîn: a very rare and unique copy.

No. 2789/17. A copy of Sharḥ Al-Asmâ' Al-Ḥusnâ by 'Afîf addîn Sulaimân at-Tilimsâmî : rare and unique.

No. 2789/25. A copy of 'Imḥâḍ² An-Nasîḥat, by Zâinaddîn 'Alî Al-Makhdûmî² al-Mahâ'imî al-Hîndî (d. 835/1432.): Extremely rare.

- No. 2790/1. A copy of *Al-Hâshiyah 'Alâ Tafsîr Al-Fatîhâh* by *Sadraddîn Abu'l Ma-'âlî Muḥammad al-Qûnawî* (d. 672/1273.) : rare and valuable.
- No. 2791/4. A copy of *Fi Fadâ'l Al-Qahwat* by *Nûraddîn Abu'l Irshâd 'Alî al-Ujhûrî al-Mâlikî* (d. 1066/1656.)
- No. 2791/6. A copy of *Kitâb At-Tauḥîd Al-A'zam* by *Abu'l Ḥasan Safiaddîn Aḥmad* (d. 665/1267.)
- No. 2794/1. A copy of *Blûḡ Al-Ârâb* by *Muhammad bin Aḥmad al-Muqrî*.
- No. 2795/1. An old copy of *Lan'at Ash-Shâkî*.
- No. 2795/3. A copy of *Dîwân Ibn Ad-Darrâ'* : it was written within the nine years after the poet's death.
- No. 2797/8. An anonymous *Qaṣîdah* in the rhyme of the celebrated *Qasîdat al-Burdah*. Extremely rare copy by *Shâh Rukn 'Âlam*.
- No. 2800/2. A very rare copy of *Maktûbat Al-Ġauṣ Aṣ-Ṣamadânî*.
- No. 2800/10. A unique copy of *Istikhârah Qâdirîyah*.
- No. 2801/1. A very rare copy of *Ilṣaq. 'Awâr Al-Hawas* by *Aḥmad bin Muḥammad bin 'Ali al-Haisami* (d. 974/1567.)
- No. 2801/2. A copy of *Kitâb At-Ta'rîf* by *Ibn Ḥajar al-Ḥaiṣami*.
- No. 2801/7. A very rare copy of *Tahdîr A'immat* by *Wajîhaddîn 'Abdarrahmân al-Ġaiṣî al-Muq-ṣirî az-Zabîdî ash-Shâfi'î*.
- No. 2801/9. A very rare copy of *Al-Fatâwâ Al-Mubâarakah*.
- No. 2801/10. A copy of *Shann Al-Ġarah* by *Ibn Ḥajar al-Ḥaiṣami*.
- No. 2801/12. A copy of *Tarjumat Ibn Ḥajar* by *Abû Bakr bin Muḥammad* a favourite disciple of *Ibn Ḥajar*.
- No. 2801/13. A valuable autograph copy of *Risâlat Fî Ḥukm Al-Mutawallid*.
- No. 2801/15. A copy of *Ar-Raud Al Munamnam* by *Salim al-Ḥadramî al-Makkî*. An original autograph copy,
- No. 2801/16. A copy of *Lam'at An-Nibrâs* by *Ḥusain bin Ali at-Ta'ibi*. A unique copy.
- No. 2801/18. A collection of an interesting correspondence, which passed between one *al-Jafrî* and some scholars of India.
- No. 2802/4. A unique copy of *Miftah As-Sa'adat* by *Abdallah bin Alwi bin Muhammad bin Ahmad al-Haddad*.
- No. 2803/1. A rare copy of *Al-Mawahib As-Saniyah* by *Muhammad Tajaddîn al-Wasimi al-Misrî*.
- No. 2804/1. A very rare copy of *Al-Hawâshi Al-Mufidah* by *'Afifaddîn 'Abdallah al-Yafi'î al-Yamani*.

No. 2804/7. A very rare but incomplete copy of *Kitab-Al-Is'ād* by Burhanaddin Ibrahîm al-Hakami ash-Shafi'î.

No. 2805/1. A rare copy of *Manasik Al-Haj* by Ibn Tainiyah.

No. 2805/2. A copy of *Al-Fawakih Al-Idâh* by Ahmad bin Nasir an Najdi, written in the life time of the author.

No. 2805/5. A very rare copy of *Ar-Risalah Ad-diniyat* by the 2nd ruler of Saûdi dynasty.

I take this opportunity of mentioning the valuable assistance which has been rendered to me in supervising the cataloguing and preparing of the manuscripts for the press by Dr. A. N. M. Ali Hasan, M. A., Ph. D, former head of the Arabic, Persian and Urdu Department, Patna College, who retired on 1st October 1944, and Prof. S. H. Askari of the History Department of the same College. They have put the manuscripts in order and the latter has seen and corrected the proofs.

Patna, the 30th April, 1946.

Sd. H. R. BATHEJA.
Principal, Patna College.

ARABIC MANUSCRIPTS

MISCELLANIES

No. 2788

foll. 156 ; lines 22 ; size 10 × 7 ; 8½ × 5

AL-MAJMÛ'AH

A very correct, old and valuable Manuscript containing seven treatises on different grammatical topics.

foll. 1^b—33^a.

I

الامالى على آيات من القرآن العزيز

AL-AMÂLÎ 'ALÂ ÂYÂT MIN AL-QUR'ÂN AL-'AZÎZ

A complete copy of a treatise containing lectures on grammatical explanations of some verses of the Qur'ân, beginning with sûrat al-Baqrah (البقرة) and ending in sûrat al-Qâri'ah (Chapter CI). It appears from a copy of the work noticed in Paris No. 4394/3, that the lectures were delivered at Damascus and Cairo in different periods ranging from 609 A. H. to 621 A. H.

Author : Jamâladdîn Abû 'Amr 'Uṣmân bin 'Umar bin Yûnus al-Kurdî better known as Ibn al-Hâjib أبو عمرو عثمان بن عمرو بن يونس الكردي المعروف بابن الحاجب (d. 646/1249 ; For further particulars see Lib. Cat., xix, 1541.)

Beginning :—

الحمد لله رب العالمين..... وبعد فهذا ما املاه الشيخ الامام..... جمال الدين ابو عمرو بن الحاجب المالكي على آيات من القرآن العزيز فمن سورة البقرة قوله تعالى وتركهم في ظلمات لا يبصرون الخ -

Two incomplete copies of the work, beginning from sûrat Al-Fath (الفتح) have been noticed in Cairo, iv, 24 and Berlin, 6613. See also Wien, 386 ; and Paris, 4392/3.

fol. 34^a—71^a.

II

الامالى على كتاب المفصل فى صنعة الاعراب

AL-AMÂLÎ 'ALÂ KITÂB AL-MUFAṢṢAL FÎ ṢAN'AT AL-I'RÂB .

It is a commentary on Al-Mufaṣṣal, a well-known grammatical work by Az-Zamakhsharî, (d. 538/1143) for which see Lib. Cat., xx, 2023—2029.

By the same author.

It appears from the dates of dictation given in the text, that they were dictated at Damascus at different times ranging from 617 A.H. to 634 A.H. It may be noted here that the present work must not be confounded with Al-Îdâh, a bigger commentary on the same Al-Mufaṣṣal by the same Ibn al-Ḥâjib.

Beginning :—

قال فى القسم الاول من الاسماء قال الزمخشري الكلمة هى اللفظة الدالة على معنى مفرد بالوضع الاولى ان يقال - الخ -

For other copies of the work see Cairo, loc. cit. ; Berlin, 6613 ; Paris, 4392/3.

fol. 72^a—74^b

III

الامالى على مسائل مفرقة فى النحو

AL-AMÂLÎ 'ALÂ MASÂ'IL MUFARRAQAH FÎ AN-NAḤW

A treatise dealing with those points of grammar on which the grammarians of the different schools differ from one another.

By the same author.

Beginning :—

وقال رضى الله عنه مملىا على عدة مسائل من مسائل الخلاف فى النحو مسألة قال سيبويه رحمه الله لا يجوز دخول الفاء فى خبران الخ -

The work is divided into six Mas'alah (مسألة)

No other copy of the work is known.

foll. 75^a—99^b.

IV

الامالى المفارقة على المقدمة الحاجبية

AL-AMÂLÎ AL-MUFARRAQAH 'ALÂ AL-MUQADDIMAT
AL-HÂJIBÎYAH.

A valuable commentary by Ibn al-Hâjib on his own grammatical work entitled *Al-Muqaddimah fi an-Nahw* (المقدمة فى النحو), better known as *Al-kâfiyah*, for which see Lib. Cat., xx, 2041—2077.

Beginning:—

وقال رضى الله عنه المفرد يطلق باعتبار ثلثة فى قولنا الكلمة وضع لمعنى
مفرد المفرد ضد المركب والمفرد ضد المضاف والمفرد ضد المثنى والمجموع الخ -

It appears from the dates given on foll. 80^a and 80^b that the work was dictated between 618 and 619 A. H.

For other copies of the work see Cairo, loc. cit; Berlin, loc. cit; Paris, 4392/6.

foll. 100^a—113^b

V

الامالى على شعر المتنبى و بعض العرب
و بعض الشعراء و غيرهمAL-AMÂLÎ 'ALÂ SHI'R'AL-MUTANABBÎ WA BA'D AL-'ARAB
WA BA'D ASH-SHU'ARÂ' WA ĠAIRIHIM

A valuable treatise by the same author, containing grammatical and philological notes on some verses of Al-Mutanabbî and other poets.

Beginning:—

نذكر فى هذه الاوراق ايات [Sic.] اجرت [Sic.] بحضرة الشيخ ابن الحاجب
فتكلم على معانيها واعرابها..... فمن ذلك [ما] املاه على قول المتنبى بدمشق
ولو قلنا القيت فى شق راسه من السقم ما غيرت من خط كاتب الخ

We learn from the dates frequently given in the beginning of the notes that they were dictated at Damascus and Cairo in different periods ranging from 612 A. H. to 626 A. H. It is also stated in the text (fol. 116^a) that Al-Malik al-Kâmil of Egypt (615—635/1218—1238) attended his lectures at Cairo A. H. 612.

foll. 114^b—156^a.

VI .

الامالى على مسائل مطلقة في النحو

AL-AMÂLI 'ALÂ MASÂ'IL MUṬLAQAḤ FÎ AN-NAḤW

Another valuable treatise, by the same author, containing lectures and notes on miscellaneous points of Grammar, Philology and other allied subjects.

Beginning :—

قال الشيخ رضى الله عنه ممليا بالقاهرة سنة ٦١٣ الضاير الواقعة للربط وهوان
ربط الثانى بالاول على ثلاثة اضرب فى باب الصلة والصفة والمبتدا الخ -

The lectures were dictated at Cairo, Damascus and Jerusalem in different periods ranging from 609 to 625 A. H. as recorded in the text.

The various points discussed are separated generally by the words and similar expressions. وقال ممليا وقال رضى الله عنه ممليا معترضا على عبد القاهر
A few discussions begin with the word مسئله also.

According to the author of Tagkirat an-Nawâdir, P. 138, several copies of the above works are found in Shaikh al-Islâm Library, Madînaḥ and library of 'Ashir Effendi and Sultân Aḥmad's Mosque, Constantinople. See also Brock., Suppl., 1, 357.

All the six treatises are in one hand. Written on thick creamy paper in scholarly good Naskh with a sprinkling of vowel points and occasional marginal notes. The headings are generally in red. Slightly wormeaten and waterstained. Transcribed in different periods ranging from Ṣafar 788 to Rabî' 1 789 A. H.

The scribe in the following colophon states that he transcribed all these treatises in Cairo in his book-shop (fol. 156^a):—

فرغ من تعليقه العبد الفقير الى رحمة ربه المتكسر خاطره من قلة العمل احمد بن
محمد بن على المالكي الشماع الشهير بابن النطويسى بخانوته بالوراقين بالقاهرة
المحروسة وذلك فى ايام متطاولة اخرها سلخ ربيع الاولى [Sic.] عام تسع
وثمانين وسبعمائة الخ -

Scribe : احمد بن محمد المالكي الشماع الشهير بابن النطويسى

Each treatise is followed by separate colophons. In some of them, the scribe says that he transcribed it for his own use (علقه لنفسه).

foll. 156^b—157^b.

VII

مسئلة فيهما من العربية مائتا الف وجه واثنان
و سبعون الف وجه وثمانية وستون وجها

MAS'ALAT FIHÂ MIN AL'ARABÎYAT MI'ATA ALF WAJH WA
İŞNÂN WA SAB'ÛN ALF WAJH WA ŞAMÂNIYAT
WA SITTÛN WAJH.

A short tract dealing with the grammatical analysis of a sentence in all possible ways numbering two hundred seventy two thousand and sixty eight.

Author: Al-Ḥasan bin Al-Walîd bin Naşr Abû Bakr Al-Qurṭubî commonly called Ibn al-'Arîf an-Naḥwî الحسَن بن الوليد بن نصر ابوبكر القرطبي المعروف بابن العريف النحوى, a grammarian of considerable repute. He was born at Qurṭubaḥ (Cordova) in 276/889. He was well versed in grammar and other branches of learning. In A. H. 362, he left his native place for Egypt where he permanently settled. He passed his days during the short period of his stay there in giving instructions to the students. His death occurred in Egypt on the 19th of Ramaḍân 365/976, as recorded by the author of Tâj at-Ṭabaqât iv, ii, foll. 919-20, but according to other authorities quoted below, he died in 367/977. For further particulars of his life see Dastûr al-I'lâm fol. 96^b; Bugyat al-Wu'ât fol. 182^a; Tâj at-Ṭabaqât loc. cit; and Mu'jam al-Buldân, iv, 60.

Beginning:—

مسئلة فيها من العربية مائتا الف وجه واثنان و سبعون الف وجه وثمانية
وستون وجها.....وهي ضرب الضارب الشاتم القاتل محبك وادك قاصدك
معجبا خالدا يجوز ان ترفع الخ -

It is stated in the beginning that the present analytical problem was designed for the sons of the famous Vazîr Al-Manşûr bin Abî 'Âmir (d. 392/1001-2)

The following quotation from the text will give an idea of the nature of the work and the various aspects of the analysis :

ضرب الضارب الشاتم القاتل محبك وادك قاصدك معجبا خالدا، يجوز ان ترفع
الضارب بضرِب والشاتم نعت له والقاتل نعت بعد نعت ومحبك نصب بالقاتل

ووادك نعت له وقاصدك نعت بعد نعت وتنصب معجبا بضرب وخالدا بمعجب
ويجوز ان ترفع قاصدك بانه ابتداء وخبره محذوف كالك قات قاصدك هو
ويجوز ان ترفعه بانه خبر ابتداء محذوف والابتداء هو ويجوز ان تنصبه باضمار
اعنى ويجوز ان تنصبه على الحال من القاتل ويجوز ان تنصبه على الحال للضارب
ويجوز ان يكون حالا لوادك فهذه سبعة اوجه ويجوز مع كل وجه منها ان
تنصب وادك باضمار اعنى ويجوز ان تنصبه على الحال للقاتل الخ

No other copy seems to have been recorded.

Written by Aḥmad bin Muḥammad al-Mālikī ash-Shammā', the scribe of the preceding mss. Not dated. Apparently towards the end of the 8th century A. H.

No. 2789

fol. 552; lines 27; size 10 × 6; 7½ × 4.

AL-MAJMŪ'AH

The present Majmū'ah contains twenty-six works on Ṣūfism and other subjects, by different authors.

fol. 1^b—5^b.

I

كتاب الخلوة

KITÂB AL-KHALWAḤ

A treatise on *Khalwat* (خلوة i.e. retirement from worldly affairs for the purpose of worship and pious meditation), one of the practices most strictly observed by Ṣufis.

Author: Muḥyīaddīn Muḥammad bin 'Alī محي الدين محمد بن علي
Commonly called Ibn al 'Arabī ابن العربي (d. 638/1240). For other particulars of his life and works see Lib. Cat., V, ii, 293. See also Brock., Suppl., (i 791), where a comprehensive bibliography has been given.

Beginning:—

الحمد لله الذى الههم الصفوة من عباده لاتخاذ الخلوات ونزه اسرارهم و
خواطرم فيها عن الجولان فى ملكوت الارض والسموات الخ -

The work should not be confounded with another work of the author, entitled *الانوار فيما يفتح لصاحب الخلوة من الاسرار* noticed in Lib. Cat., xiii, 884, under the title *اسرار الخلوة* See Berlin, 2913—4; cf. also India Office, 1266.

For other copies of the work see Berlin, 2916—7; Br. Mus., 386, 26; India Office, 67512, 1266; Râmpûr, P. 341; and Cairo, ii, 84, vii, 383. See also Brock., i, 443 and Suppl.

fol. 6^b—28^b.

II

اصطلاحات الصوفية

ISTILAHÂT AŞ-ŞŪFÎYAH

A valuable copy of 'Abdarrazzâq al-Kâshânî's *Istîlâhât Aş-Şûfîyah*. see Lib. Cat., xiii, 904. See also Brock., ii, 204 and Suppl.

fol. 29^b—82^b.

III

التعريفات

AT-TA'RÎFÂT

A copy of As-Saiyid ash-Sharîf al-Jurjânî's dictionary of philosophical terms, entitled *At-Ta'rîfât* (التعريفات) see Lib. Cat., xx, 1992.

The above is the title under which the work is noticed in Lib. Cat., loc. cit. and other catalogues; but on the cover of the present copy, the title is given as *Risâlat al-Istîlâhât*.

fol. 83^b—89^a.

IV

محاسن المجالس

MAHÂSIN AL-MAJÂLIS

A very useful and rare treatise dealing chiefly with desire (الارادة), abstinence (الزهد), reliance (التوكل), patience (الصبر), thankfulness (الشكر), sadness (الحرزن), fear (الخوف), hope (الرجاء), love (الحب) and eagerness (الشوق), according to the mystic point of view.

Author : Abu'l 'Abbâs Aḥmad bin Muḥammad bin Mûsâ aṣ-Ṣinhâjî (cf. As-Sam'ânî fol. 356^a; but Brock., i, 434, mentions aṣ-Ṣanhâjî بالفتح) ابو العباس احمد بن محمد بن موسى الصنهاجى المرى الاندلسى al-marî al-Andalusî commonly called Ibn al-'Arîf.

Beginning :—

قال الشيخ ابو العباس..... قد استخرت الله تعالى في جمع فصول من محاسن الكلام والمجالس الصادرة عن اهل الالهام تسهيل على المريد صعوبة طريقه..... ووسمتها بمحاسن المجالس يتحلى بها من وسم الخ -

The author, a man of great piety and vast learning, who belonged to Andalusia, was born in 481/1088. He studied the various branches of Islamic learning and made himself known as a great Qârî, well versed in the different modes of reading the Qur'ân. He made also a particular study of the traditions. His society was much liked by pious men and persons who had renounced the world. People flocked to him from far and near to take instructions from him. He wrote, according to Ibn Khallikân. i 150, several treatises on Ṣūfism; but none of them, except the present work, seems to be extant. He died on the 22nd Ṣafar, 536/1141. The Corresponding date, 1143, given in Brock., (i, 434 and Suppl.) is not correct; because the year 536 A. H. commences on 6. 8. 1141.

For further particulars of his life see Ibn Khallikân (De Slane's translation), loc. cit.; Mir'ât al-Janân, fol. 311^b; Nafahât al-Uns, fol. 240; Dastûr al-I'lâm, fol. 96; Mir'ât al-Asrâr, fol. 248; and Brock., loc. cit.

For other copies see Berlin, 2834-5 (where its contents are fully described) and Brock., Suppl. loc. cit.

fol. 90^b—99^b.

V

تفسير محاسن المجالس

TAFSÎR MAḤÂSIN AL-MAJÂLIS

A Copy of a rare Commentary upon the preceding work.

By Abû Ishâq Ibrâhîm bin Yûsuf bin Muḥammad bin Dahhâq al-Ausî ابو اسحاق ابراهيم بن يوسف بن محمد بن ابراهيم al-Mar'aḥî commonly called Ibn al-Mar'aḥî دهاق المعروف بابن المرأة a prominent ṣūfî scholar of Andalusia. He spent most part of his life in Mâlaqaḥ (cf. Yâqût iv 397) and Mursiyaḥ (cf. Yâqût iv 497). He died at Mursiyaḥ in 611/1214 according to

Al-Ihâṭah, 1 180,; while Brock. (Suppl. i 776) puts his death in 610/1214. He composed many works, for which and other particulars of his life see Al-Ihâṭah fî Akhbâr Ġarnâṭah loc. cit; see also Brock. loc. cit.

Beginning:—

قال الشيخ الفقيه العالم العارف.....ابو اسحاق بن دهاق.....الحمد لله رب العالمين وبه استعين وحسبى ونعم الوكيل.....تفسير قول الامام.....احمد بن العريف.....قوله المعرفة محبتى قال اهل الاشارة رضى الله عنهم العارف يستدل فى استدلاله من المعقول الخ -

For other copies see Brock., Suppl. loc. cit., where the Commentary is called *Al-Qawânin*.

Not in Hâj.kh.

fol. 100^b—102^a.

VI

رسالة الغوثية

RISÂLAT AL-ĠAUṢIYAH

A short treatise presenting an exposition of some mystical ideas in a very curious and interesting manner, generally ascribed to Shaikh Muḥyîaddîn 'Abdalqâdir bin Abî Şâliḥ al-jîlî al-Ḥanbalî (d. 561/1165. see Lib. Cat., xiii, 851). For a comprehensive bibliography see Brock., Suppl. ii, 777-8. Two other Persian works on his life may be mentioned viz. نسائم القادريه and نسائم غوثيه (cf. India Office, Pers. Nos. 1801-2).

Beginning:—

الحمد لله كاشف الغمة والصلواة والسلام على نبيه خير البرية.....قال الغوث الاعظم المستانس بالله المستوحش عن غير الله قال الله تعالى يا غوث الاعظم كل طريق بين الناسوت الخ -

The work is arranged in the form of questions and answers. It will be noted in this connection that all the answers contained in the work have been attributed to God, who has addressed the author in the beginning of each answer with the words يا غوث الاعظم

The present work is generally ascribed to Shaikh 'Abdalqâdir al-jîlî. see India Office, 1302; India Office, Pers. 1797; Lib. Cat., xvii, 1580; Aṣafiyah, pp. 368, 448. There is another work bearing the same title by

Muḥyîaddîn Ibn al-‘Arabî (d. 638/1240). see *Haj.kh.*, iii, 403. But some authorities including Brockelmann (i 446 and Suppl.) ascribe the present work to Ibn al-‘Arabî (India Office, 655 ; Wien, 1993/33).

For other copies of the work see India Office, 655, 1302, 1303 ; Berlin 3902-3. For copies with a Persian translation see Lib. Cat., loc. cit ; Aṣafîyah 368. For commentaries see India Office, 653/2, 1304.

fol. 103^b—114^a.

VII

الكهف والرقيم في شرح بسم الله الرحمن الرحيم

AL-KAHF WA AR-RAQÎM FÎ SHARḤ BISMILLÂH
AR-RAḤMÂN AR-RAḤÎM.

A copy of a valuable work expounding the meaning and secrets of *Bismillâh*, according to the mystic point of view.

Author : ‘Abdalkarîm bin Ibrâhîm Sibt ‘Abdalqâdir al-Jîlî عبدالكريم بن ابراهيم سبط عبدالقادر الجيلى, a famous ṣūfî scholar of the 9th century A. H. Some account of his life and works is given in Lib. Cat., xiii, 885 ; but the date of his birth, e. g. A. H. 787, as given therein, is not correct. The correct date of his birth, as recorded by the author himself in the following lines, is A. H. 767 :

فنى اول الشهر المحرم حرمة ظهورى بالسعد العطار د طالع
لستين مع سبع الى سبعمائة من الهجرة الغراء سقتنى المراضع
cf. Br. Mus. Suppl., No. 245/4.

The date of his death does not appear therein. Brock. records his death in 832/1428. cf. Suppl., ii, 283,

Beginning :—

الحمد لله الكامن في كنه ذاته الكاين في عما (ء) غيباته.....إما بعد فاني
استخرت الله تعالى في املاء هذا الكتاب المسمى بالكهف والرقيم في شرح
بسم الله الرحمن الرحيم الخ

For other copies see Berlin, 3445 ; India Office, 666 ; Cairo, ii, 107, 116, 119; Râmpûr 362.

The work was printed repeatedly at Hyderabad and Cairo, in A. H. 1312, 1331, 1336, 1340. see Brock., Suppl., loc. cit.

fol. 113^b—129^b.

VIII

نسِيم السحر

NASÎM AS-SAHAR

A very rare and useful work, treating of the Prophet's life and teachings from a mystical point of view with special reference to his commendable deeds, manners and characters.

By the same 'Abdalkarîm al-Jîlî.

Beginning : —

الحمد لله مبدع المعاني والصور ومبين آثار كماله الكامل الاثر اما بعد
فهذه رسالة سماها لسان القدر بكتاب السحر عرج بالروض ثم عبر فهمه عليه من
المسك اثر الخ -

We learn from the author's prefatory note (fol. 114^b) that the present treatise is really the 12th part of his voluminous work on the Prophet's life entitled كتاب الناموس الاعظم والناموس الاقدم في معرفة قدر النبي
كتاب الناموس الاعظم والناموس الاقدم في معرفة قدر النبي
See also India Office, 664.

The work has been mentioned in Brock., ii, 206 and Cairo, ii, 119, vii, 273, under the title لسان القدر بكتاب نسيم السحر which is obviously incorrect.

The work is divided into twelve *Faṣl*, each beginning with a separate preface and dealing with one particular aspect of the Prophet's life or teachings :—

- I. Fol. 115^a. الفصل الاول في سر تخليه صلى الله عليه وسلم واعتزاله عن الناس
لافراده برايه -
- II. Fol. 116^a. الفصل الثاني في سر رعيه الاغنام والشاة زمن الصبا ودرك
الاحلام -
- III. Fol. 117^b. (الفصل الثالث) في سر سفره الى ارض الشام -
- IV. Fol. 120^a. الفصل الرابع (في سر قوله صلى الله عليه وسلم جعل رزقي
تحت رحمي) -

- V. Fol. 121^b. الفصل الخامس. في سر قوله صلى الله عليه وسلم المرء حيث يضع نفسه -
- VI. Fol. 122^b. الفصل السادس في منزله صلى الله عليه وسلم في تحييب النساء و تكثره من الزوجات وكون من احب منهن حل له نكاحها في محكم الآيات الخ -
- VII. Fol. 124^a. الفصل السابع في سر تحييب الطيب اليه صلى الله عليه وسلم
- VIII. Fol. 125^a. الفصل الثامن في سر جعله قرّة عينه في الصلوة عليه اكل السلام والصلوة -
- IX. Fol. 126^a. الفصل التاسع في سر شوقه صلى الله عليه وسلم الى اخوانه الذين من بعده -
- X. Fol. 127^b. الفصل العاشر في سر قوله صلى الله عليه وسلم لي وقت لا يسعني فيه ملك مقرب ولا نبي مرسل -
- XI. Fol. 127^b. الفصل الحادى عشر في سر قوله صلى الله عليه وسلم لا احصى ثناء عليك انت كما اثنيت على نفسك -
- XII. Fol. 128^b. الفصل الثانى عشر في سر قوله صلى الله عليه وسلم عند انتقاله من دار الدنيا الى دار الآخرة في الرفيق الاعلى من الجنة وكون ذلك آخره -

Other copies of the work have been noticed in Cairo, loc. cit. See also Brock., Suppl., ii, 284.

Not in Hâj. Kh.

fol. 130^b - 134^a.

IX

حقيقة اليقين و زلفة التمكين

HAQÎQAT AL-YAQÎN WA ZULFAT AT-TAMKÎN

This short treatise deals chiefly with the oneness of God, with reference to the theory of *وحدة الوجود* (Unity of being).

By the same 'Abdalkarîm al-Jîlî.

Beginning :—

حمد الله لصفاته توحيده لذاته فهو الواحد لا عن توحيد والحمدود قبل الحمد
والتحميد.....اما بعد فان التوحيد عظيم شأنه عال مكانه لا يحظى بحقيقته الا
اهل الكمال ولا تبلغ الى شأوه الا افراد الرجال الخ -

The above title is given in the present copy as well as in that noticed in Cairo, ii, 118. See also Berlin, 3221, where the words حقيقة اليقين are omitted from the title of the work. See also Brock., Suppl., ii, 284.

Not in Hâj. Kh.

fol. 134^b - 155^b.

X

شرح مشكلات الفتوحات المكية وفتح المغلقات من العلوم الدنيية

SHARH MUSHKILÂT AL-FUTÛHÂT AL-MAKKÎYAH WA
FATH AL-MUGLAQÂT MIN AL-'ULÛM AL-LADUNNÎYAH

A commentary on the difficult passages of Ibn al-'Arabî's well-known work *Al-Futûhât Al-Makkîyah*, for which see Lib. Cat., xiii, 865.

By the same al-Jîlî.

Beginning :—

الحمد لله فاتح مغلقات الابواب وموضح ما انبهم من مخفيات الغيوب على لسان
من اجتباه من عباده الانجاب.....اما بعد فانه لما كان العلم بالله اعظم العلوم قدرا
وارفعها نفرا وادقها معنى واجملها سرا اذ هو الغرض اللازم الخ -

The commentary deals specially, as stated in the preface, with the 559th bab of *Al-Futûhât*, in which the author has summed up his teachings in a condensed form.

fol. 140^b and half portion of fol. 141^a are blank. A note on the margin of fol. 140^b indicates that these spaces were left blank in imitation of the original ms. from which the present one was transcribed.

For other copies of the work see Berlin, 2874 ; Cairo, ii, 91 ; Br. Mus., Suppl., 245/6 ; India Office, 693/1, 1288 ; See also Brok., i, 442 and Suppl.

Not in Hâj. Kh.

Foll. 156^a – 212^a.

XI

الكلمات الالهية في الصفات المحمدية

AL-KAMÂLÂT AL-ILÂHÎYAH FÎ AŞ-ŞIFÂT
AL-MUHAMMADÎYAH

A mystical treatise dealing with the distinctive attributes, the special qualities and the perfect manners of the Prophet which made him fitted to shoulder the responsibility of the prophetic mission and to link the mankind with his Creator.

By the same author.

Beginning :—

الحمد لله الذى جعل محمدا صلى الله عليه وسلم مظهر الكمال..... اما بعد فان لسان
الكمال لم يزل متادبا في الاكوان بافصح مقال هلموا الى حقائقكم الالهية من
طريق الجلال والجمال الخ -

The work is divided into the following four bâb :—

- I. Fol. 157^b. الباب الاول في معرفة ان محمدا صلى الله عليه وسلم هو النسبة
بين الله و عبده -
- II. Fol. 159^a. الباب الثانى في معرفة ما لله من الاسماء والصفات وما ينبغى
ان ينسب اليه وما ينبغى ان نزره عنه -
- III. Fol. 187^a. الباب الثالث في اتصاف محمد صلى الله عليه وسلم بالاسماء والصفات
- IV. Fol. 204^b. الباب الرابع في معرفة ما في الانسان من الامور الكمالية
والصفات الالهية وبيان كيفية الاتصال الى ذلك -

The author states in the preface (fol. 157^b) that he had been desiring to compose the present work since long ; but he could not execute his long cherished desire until the 1st Rabî' I, 803 A. H., when he got some inspiration at Gazzah. He frequently mentions his inspirations, which he got in the course of writing the present work. In one of them he claims that the arguments contained in the work were dictated to him by the Prophet himself, who also authorised him to record the fact and to attribute the arguments to him. In this connection the following passage from the text may be quoted here (fol. 193^a.)

هذه المسألة تلقيناها من رسول الله صلى الله عليه وسلم بحسبها التي ذكرتها في

هذا المكان، وبعد ان املتتها في الكتاب اشار الى ان اذكر تلقينه لي في هذا الموضع
واسند ذلك اليه كما وضعته فمن شاء فليؤمن ومن شاء فليكفر -

An autograph copy of the work is noticed in Cairo, ii, 127.

For other copies see Paris, 1338 ; and Brock., Suppl., ii, 284.

Not. in Hâj Kh.

fol. 213^b - 235^a.

XII

المناظر الالهية

AL-MANÂẒIR AL-ILÂHÎYAH

A work treating of the manifestation of divine powers unto man, divided into 93 *Manẓar* (scene), each of them followed by a section termed *أفة* (misfortune).

By the same author.

Beginning :—

الحمد لله ذى المناظر العلية و المحاضر السنية والمشاهد القيومية.....إما بعد فإن
المناظر الالهية محاضر جمال العلوم الدنية و ان تفصيلها لا يكون الا عن موهبة
ثابتة الهية الخ -

For other copies of the work see Berlin, 3306 ; India Office, 603/3 ;
Cairo, vii, 386 ; see also Brock., Suppl., ii, 284.

fol. 235^b - 249^b.

XIII

الامر المحكم المربوط فيما يلزم اهل طريق الله من الشروط

AL-AMR AL-MUḤKAM AL-MARBÛṬ FÎMÂ YALZAM AHL ṬARÎQ AL-LÂH MIN AŞH-ŞHURÛṬ

A mystical treatise treating of the conditions to be fulfilled and the observances to be followed by a *Shaikh* and his *murîd*.

By Muḥyîaddîn Ibn al-'Arabî (d. 638/1240). See No. 2789/1.

Beginning :—

قال الشيخ إمام.....الحمد لله الذى هدانا لهذا وما كنا لنهتدى لولا ان هدانا
الله لما قال تعالى لنبه صلى الله عليه وسلم وانذر عشيرتك الا قريبن الخ -

The work was commented upon by Aḥmad bin 'Abdalqâdir ad-Dau'anî (d. 1052/1642). cf. Brock., i, 444 ; and India Office, 698/2, 1263.

For other copies see Goth., 914/3 ; Wien, 1909 ; Paris, 1337/11 ; Âṣafiyaḥ, 573 ; Cairo, ii, 131 ; Râmpûr, 329 ; India Office, 1263 ; See also Brock., Suppl., i, 796. For editions see Sarkîs, 177-8, 1966 ; and Brock., Suppl., loc. cit.

fol. 250^a – 257^b.

XIV

الجواب المستقيم عما سأل عنه الترمذى الحكيم

AL-JAWÂB AL-MUSTAQÎM 'AMMÂ SA'ALA 'ANHU
AT-TIRMIDÎ AL-ḤAKÎM

A mystical treatise written in the form of questions and answers by the author of the preceding work.

We learn from the preface that Muḥammad bin 'Alî (commonly called, At-Tirmidî al-Ḥakîm (الترمذى الحكيم) wrote a mystical work entitled *Khatm al-Auliya'* ختم الاولياء (Haj. Kh. iii, 131, calls it *Khatm al-Anbiya'* ختم الانبياء), which contained some mystical questions. Being requested by some of his friends, our author wrote the present work answering those questions.

This At-Tirmidî al-Ḥakîm, a great mystic and theologian of the *Shâfi'* School of jurisprudence, was a native of *Khurâsân*. He died in 320/932. Haj. Kh., loc. cit., mentions his death in A. H. 255 ; but it is incorrect, because he was certainly alive up to 285/898, when he delivered his lectures at *Nîsapûr*. see As-Subkî's *Ṭabaqât Aṣh-Shâfi'iyaḥ*, ii, 20. See also *Dastûr al-Ilâm* fol. 26^b ; Sarkîs 633. For further bibliography see Brock. Suppl. i, 356.

Beginning :--

الحمد لله رب العالمين و صلى الله على سيدنا محمد و على آله..... سألت ايها الاخ
الولى الحكيم ان اشرح لك المسائل الروحانية التى اودعها الامام ابو عبد الله محمد بن
على الترمذى..... فى كتاب ختم الاولياء له فا جبتك الى ذلك جواب من شاهد
و حقى الخ -

There seems to be a clerical mistake in the present ms. in entitling the

work as الجواد المستقيم. The correct title of the work as found in that noticed in Berlin, No. 2998 is الجواب المستقيم عما سأل عنه الترمذى الحكيم -

After introduction, the work proper begins thus :—

السؤال الاول قال الحكيم الترمذى قدس الله سره كم عدد منازل الاولياء
الجواب هي مايتا الف وثمانية واربعون الفا الخ -

The work contains altogether 155 questions and answers, most of them being very short.

For other copies see Berlin., loc. cit. and Brock., Suppl. i, 800.

fol. 258^b—263^a.

XV

كتاب الكند هما لا بد للهر يد منه

KITÂB AL-KUNH MIMMÂ LÂ BUDD LIL MURÎD MINHU.

A copy of Ibn al-'Arabî's treatise on the duties of novices. see Lib., Cat., xiii, 955/1. At the end of the present ms. (fol. 263^a) Khawâṣṣ (peculiarities) of sûrat al-Kahf سورة الكهف, (chapter xviii) have been quoted from Ibn Kaṣîr's (d. 774/1373) commentary on the Qur'ân, for which see Sarkîs, 226.

The work was printed with Al-Ġazzâlî's *Ar-Risâlat Al-Ladunnîyah* in Egypt A. H. 1328 (Sarkîs, 179).

fol. 263^b—268^b.

XVI

مرآة العارفين فيها يتميز بين العابدين

MIR'ÂT AL-'ÂRIFÎN FÎMÂ YATAMAYYAZ BAIN AL-'ÂBIDÎN.

A short and very rare treatise treating of the beauties and secrets of *Sûrat al-Fâtiḥah*, as understood and discovered by Ṣūfîs. An attempt has been made to explain the various aspects of *Al-Fâtiḥah* by drawing circles and dividing them into different parts as practised in Geometry.

Beginning :—

الحمد لله الذى اخرج من النون ما ادرج فى القلم وبرز الى الوجود ما كثر فى
العدم..... اما بعد فانى اجبت سؤالك ايها الولد الصالح لما سالتنى ان اثبت وارقم
لك فى المختصر شيئاً مما قدر الله لى فى تحقيق فاتحة الكتاب الخ -

The work has not been mentioned in any catalogue. Our ms. is also silent as to its authorship. Hāj. Kh. v, 483, however, refers to a work *مرآة العارفين* by Ibn al-'Arabî. In the absence of any evidence to the contrary, there is no difficulty in accepting Ibn al-'Arabî as the author of the present work. But the following passage in the text (fol. 265^b) :

كما قال الشيخ الكامل المكل الفرد الجامع ابن عربي نفعا الله به آمين -
انا القران والسبع المثاني وروح الله لا روح الاواني

in which Ibn al-'Arabî is referred to by the author as an authority, does not support Hāj. Kh.'s statement. Another work with the title *كتاب مرآة العارفين في ملتقى زين العابدين* is noticed in Âṣafiyah 723 and Râmpûr 364, but without establishing its authorship. It seems to be another work.

No other copy of the work is known. According to Brock., Suppl. i, 801, a work entitled *Mir'at al-Ârifîn* (مرآة العارفين) ascribed to Ṣadraddîn is noticed in Paris 6640.

fol. 168^b—340^a.

XVII

شرح الاسماء الحسنى

SHARḤ AL-ASMÂ' AL-HUSNÂ

The above title is borrowed from Hāj. Kh., iv, 26, where the work is fully described. The present ms. bears the title *Risâlat fî Tafsîr Asmâ'allâh Al-Husnâ* رسالة في تفسير اسماء الله الحسنى. The work deals with hundred and one names of God, contained in the Holy Qur'ân and tries to explain their virtues according to the Ṣûfî doctrine. It appears from a perusal of the text that the author has made an exhaustive study of the Qur'ân for the purpose and in each case has referred to a particular verse (آية) and chapter (سورة).

In most cases, the author has based his version on the following authoritative works on the subject :

- (i) *Al-Asmâ' wa Aṣ-Ṣifât* الاسماء والصفات (noticed in Hāj. Kh., iv, 23, under title *Sharḥ Asmâ' [Allâh] Al-Husnâ*) by Abû Bakr Aḥmad bin Husain bin 'Alî al-Baihaqî ابوبكر احمد بن حسين بن علي البيهقي (d. 458/1066 ; see Lib., Cat. x, 492), mentioned in the text as ابوبكر محمد البيهقي (fol. 269^a) see also Hāj. Kh., iv, 26.

- (ii) *Al-Maqṣad Al-Asnâ fî Sharḥ Asmâ' Allâh Al-Ḥusnâ* المقصد الاسنى فى شرح اسماء الله الحسنى by Abû Ḥâmid Muḥammad bin Muḥammad al-Ġazzâlî (d. 505/1111) see Sarkîs, 1415.
- (iii) *Sharḥ Maâ'ni Asmâ' Allâh Al-Ḥusnâ* شرح معانى اسماء الله الحسنى by Abu'lḥukm 'Abdassalâm bin 'Abdarrahmân, commonly called Ibn Barraġân al-Ishbîlî (d. 536/1141), for a copy of which see Br. Mus., 1612 (erroneously mentioned in the text as ابن مرجان (fol. 269^a))

The procedure adopted by the author is that he first mentions a name of God with reference to a particular verse (آية) and chapter (سورة), and then narrates in each case what has been said by the three abovementioned authorities. It is also mentioned in each case whether the aforesaid authorities agree with each other or not (cf. Hâj. Kh. loc. cit.)

The names or attributes, thus arranged in this work, number in all 146 (see *Sharḥ Fuṣûṣ al-Ḥikam* by the same author, No. 2789/22 below fol. 422^a).

Beginning :—

الحمد لله الواحد ذاتا و صفاتا و افعالا المنفرد وحده بالديمومية كمالا.....وبعد
فقد استخرت الله تعالى فى ذكر شئى من معانى الاسماء الالهية الواردة فى الكتاب
العزیز مرتبا لها على حکم ما وردت فيه من اول الفاتحة الى سورة الناس الخ -

Author: 'Afifaddîn Sulaimân bin 'Alî bin 'Abdallâh at-Tilimsânî عفيف الدين سليمان بن علي بن عبد الله التلمساني, a great ṣūfî and a man of piety and learning. He has been spoken of in high terms by eminent ṣūfîs. He was one of the great ṣūfî poets, known for their mystical poems. His son, Muḥammad bin Sulaimân was also a great poet. (see No. 2795/ii, below). He composed several works on different branches of learning. Besides the present work and those mentioned in Brock. (i, 200, 258, 433, 455,) we have been able to find out the following works of him :—

- (i) A commentary upon *Al-Qaṣîdat At-Tâ'îyah* (Dastûr al-I'lâm fol. 26^b).
- (ii) *Sharḥ Al-Fâtîḥah* (cf. present ms. foll. 301^a, 319^a).

On account of his mystical views, he was called heretic by no less a

personage than *Ad-Dahabî* (d. 748/1348). The author of *Mir'ât al-Janân* (fol. 434^b), while defending the author, has tried his level best to accuse *ad-Dahabî* of bigotry and prejudice against *şûfîs*. He was a pupil of *Ash-Shaikh al-Akbar Ibn al-'Arabî*. Born in 613/1216 and died in 690/1291. For further particulars of his life see *Dastûr al-I'lâm* fol. 26^b; *Mir'ât al-Janân* fol. 434^b; *Nafaḥât al-Uns*, fol. 262; *Safīnat al-Auliya'* p. 312; See also *H. Kh.* loc. cit.; and *Brock.*, i, 285 and Suppl.

No other copy is known.

Not in *Brock.*

fol. 340^b—342^a

XVIII

الافادة لمن اراد الاستفادة

AL-IFÂDAḤ LI MAN ARÂD AL-ISTIFÂDAḤ

The present ms. does not bear the title or the author's name. However, we have succeeded in finding out a work of *Ibn 'Arabî* (d. 638/1240), entitled *الافادة لمن اراد الاستفادة* and noticed in *Berlin* 2937, the beginning and the end of which tally exactly with those of the present ms. Hence, we may safely conclude that the present ms. is *الافادة لمن الخ* of *Ibn 'Arabî*.

Beginning:—

حضرت (Sic حصر) امهات المعارف وعدم حصر ما تنهى اليه المولدات
من العوارف امر الله تعالى نبيه الخ -

The work deals with various kinds of knowledge. It says that the principal heads of knowledge are limited e. g. 49995 in number and the off-shoots branching from these have no limit.

The only other copy has been noticed in *Berlin* loc. cit. A work entitled *الافادة* has been mentioned in *Râmpûr*, p. 339. See also *Brock.*, Suppl., i, 801.

fol. 342^b—347^b.

XIX

هياكل النور

HAYÂKIL AN-NÛR.

A short treatise on Metaphysics.

By *Shihâbaddîn Abu al-Futûḥ Yaḥyâ bin Ḥabash bin Amîrak as-Suhrawardî al-Maqtûl* شهاب الدين ابوالفتوح يحيى بن حبش بن اميرك

السمر وردى المقتول), a famous *ṣūfī* philosopher of the 6th century A. H. He studied philosophy and the elements of jurisprudence under *Shaiḫ* Majdaddīn al-Jīlī at Marāḡah and continued his studies with him till he attained pre-eminence in these two branches of learning. He is highly spoken of by the author of *Ṭabaqāt al-Aṭibbā'*. He belonged to the *Shāfi'ī* school of jurisprudence but was suspected of holding heretical views, disbelieving in God and following the creed of ancient philosophers. These suspicions gained so much ground that when he reached Ḥalab (579/1183), the 'Ulamā' of the place issued a *fatwā*, declaring him a heretic and liable to be put to death. He was imprisoned by the order of Sulṭān Al-Malik az-Zāhir (582-613/1186-1216), son of Sulṭān Ṣalāḥaddīn and sovereign of Ḥalab and then strangled in pursuance to Sulṭān Ṣalāḥaddīn's own advice. It was in the castle of Ḥalab, on the 5th Rajab 587/29-7-1191 that the execution took place. He composed many works of which 34 are enumerated in Brock., Suppl., i, 781-3. For further particulars of his life and academical attainments see Ibn *Khallikān* (De Slane's translation) pp. 153-8; *Irshād al-Arīb*, vii, pp. 26-972; *Nafaḥāt al-Uns* pp. 384-5 : and Brock., Suppl., loc. cit.

Beginning :—

يا قيوم ايدنا بالنور و ثبتنا على النور.....هذه هياكل النور قدس الله
النفوس القابلات للمهدى.....المهيكل الاول كل ما يقصد اليه بالاشارة الحسية
فهو جسم الخ -

Due to its importance the work has been commented upon by good many scholars. See Lib. Cat., xxi, 2352-5 and Brock. loc. cit.

For other copies see *Āṣafiyaḥ*. 1216, 1720 ; Camber. Suppl., 1375 ; see also Brock. loc. cit.

Printed at Cairo A. H. 1335 with another work عجائب النصوص في تهذيب القصص (Sarkis, 1061).

fol. 348^b—396^b

XX

شرح فصوص المعلم الثاني

SHARḤ FUṢŪṢ AL-MU'ALLIM AṢ-ṢĀNĪ

A copy of a useful commentary upon Al-Fârâbî's *Fuṣūṣ* (for a copy of which see No. 2789/21 below), dealing specially with its difficult passages and exposing their meanings.

Beginning :—

الحمد لله الذى انشأ هويات الماهيات بالقضاء السابق على القدر..... وبعد فلما
شاهدت العقول السليمة والطباع المستقيمة بان للعلوم شرفا وجلالا واهية وجملا
خصوصا للعلم المسمى بالحكمة النظرية الخ -

Commentator : The present ms. does not bear the commentator's name. It appears, however, from a copy of the present commentary noticed in Wien No. 1518/2, the beginning of which agrees fully with that of ours, that the full name of the commentator is Al-Amîr Ismâ'il al-Husainî al-Gâzânî الأمير اسمعيل الحسينى الغازانى (Brock., Suppl., i p. 377, erroneously calls him al-Fârâni. He was a distinguished scholar and a pupil of Jalâladdîn ad-Dawwânî (d. 907/1502). He completed this work on Friday 15th, Rabî' II, 896/25-2-1491 and dedicated it to Giyâşaddîn al-Wâsiq Billâh Abu al-Muẓaffar Ya'qûb Bahâdur Khan غياث الدين الواثق بالله ابوالمظفر يعقوب بهادر خان (884-896/1479-1491), the most prominent of the Aqqunlî rulers of Âdarbîjân (cf. fol. 349^a and Wien loc. cit.) The exact dates about his life are not known and the books of reference fail to provide us with full accounts of his life and works. However, the author of Ḥabîb as-Siyar, vol. ii, part iv, p. 15, mentions him among those who flourished in the reign of Aqqunlî Turkamân rulers of Âdarbîjân (871-907/1466-1502) and died in the early days of Ismâ'il (907-930/1502-1524), the founder of the Şafavide dynasty. Thus we can safely conclude that our author passed most of his life in the latter part of the 9th century and that his death took place in the first decade of the 10th century, A. H. sometime after 907/1502.

For other copies see Wien loc. cit. ; and Brock., Suppl., loc. cit.

An abridgement of the present commentary with the text was published by M. Horton in 1904 (cf. Brock. loc. cit.)

fol. 396^b—403^a.

XXI

فصوص فى الحكمة

FUṢŪṢ FÎ AL-ḤIKMAḤ

A copy of Al-Fârâbî's well-known treatise *Fuṣūṣ* consisting of miscellaneous discussion on logic, metaphysics and philosophy.

Author :—Abû Naṣr Muḥammad bin Muḥammad bin Ṭarkhân al-Fârâbî الفارابى بن محمد نصر محمد بن محمد طرخان، the most distinguished of the Muslim philosophers (d. 339/950 ; see Lib., Cat., xxi, 2336).

Beginning :—

الامور التى قبلنا لكل منها مهية وهوية وليست مهية هوية ولاداخله
فى هويته الخ -

The work is divided into seventy فصص, most of them being very short.

The work has been printed repeatedly at Cairo, Hyderabad and Stambul. cf. Brock., i, 219 and Suppl. See also Iktifâ' al-Qunû' p. 185 ; and Sarkîs, 1426.

For commentaries upon it see No. 2789/20 above and Brock. Suppl., loc. cit.

For other copies see Berlin, 2294, 10313 ; Br. Mus., 425/4 ; Wien, 1518/1 See also Brock. loc. cit.

fol. 403^b—443^b.

XXII

شرح فصوص الحكم SHARH FUṢŪṢ AL-ḤIKAM

A Commentary on Ibn 'Arabî's celebrated work *Fuṣûṣ al-Ḥikam* (for a copy of which and commentaries thereupon see Lib., Cat. xiii, 870-881). The commentator confines himself to an explanation of difficult mystical theories and phrases contained in the text.

By 'Afîfaddîn Sulaimân bin 'Alî bin 'Abdallâh at-Tilimsânî, a pupil of the author, Ibn 'Arabî (d. 638/1240) and a great mystic scholar (d. 690/1291 ; see No. 2789/17 above).

Beginning :—

الحمد لله وسلام على عباده الذين اصطفى وخص من بينهم محمد [1] المصطفى
يقول العبد الفقير الى الله..... اننى لما رأيت اخى وولى قاي السيد الاجل
ابا القاسم عبد الكريم ابن الحسين ابى بكر الطبرى الخ -

The commentary was composed at the request of one Abu'l Qâsim 'Abdalkarîm bin Al-Ḥusain Abî Bakr at-Ṭabarî as stated in the text (see the beginning quoted above).

For other copies see Cairo, ii, 123 ; Walîaddîn, 1714-5.

fol. 444^b—490^b.

XXIII

كتاب العبادلة

KITÂB AL-A'BÂDILAH

A very important mystical work, treating of "truths," discovered by various eminent *ṣūfīs*, named 'Abdallâh' through their insight and penetration into the secrets of the Universe.

By Muḥyîaddîn Ibn 'Arabî (d. 638/1240 ; see No. 2789/1 above).

Beginning :—

الحمد لله بحمد الحمد فانه اوفى وله المقام الاخلص الاصفى.....فانى ذاكر في
هذا الكتاب ما نطقت به السنة العبادلة عند تحققهم بما حققهم به الحق في سرايرهم
وما ترجمته لقلوب العارفين الخ -

The 'Abâdilah (Ṣūfīs named 'Abdallâh ; عبادلة being plural of عبد الله) whose revealed truths or mystical explanations have been recorded in the present ms., are hundred in number. cf. Cairo, ii, 105. Each name is followed by his views introduced by the word قال. For a complete list and critical analysis of the contents see India Office, No. 1261.

For other copies of the work see Berlin, 2979 ; Cairo, loc. cit. ; India Office, loc. cit. ; Brock., Suppl., i, 799.

fol. 491^a—516^a.

XXIV

كشف الاسرار عما خفى من الافكار

KASHF AL-ASRÂR 'AMMÂ KHAFIYA MIN AL-AFKÂR

An incomplete copy of Ibn al-'Imâd al-Aqfahsî's (d. 708/1405) *Kashf al-Asrâr*. One folio in the end seems to have been omitted. For a complete and correct copy of the work and the author's life see Lib. Cat., xiii, 914.

It may be added here that the work was printed in Egypt A. H. 1315 (Sarkîs, 463).

fol. 516^b—542^b.

XXV

محاض النصيحة الصحيحة عن امراض باطل النصيحة النطيحة

IMHÂD AN-NAŞÎĤAT AŞ-ŞAHÎĤAH 'AN AMRÂD BÂTIL
AN-NAŞÎĤAT AN-NATÎĤAH

An incomplete copy of a work refuting the charges levelled against şûfis in general and Ibn 'Arabî (d. 638/1240) in particular.

Author : Zainaddîn 'Alî bin Aḥmad bin 'Alî bin Aḥmad al-Makhdûmî al-Mahâ'imî al-Hindî زين الدين على بن احمد بن على بن احمد المخدومي المہائمی الہندی, an Indian scholar of considerable repute (d. 'Jumâdâ I' 835/Jan 1432 ; see Lib. Cat., xiii, 863 ; xviii, 1416).

Beginning :—

الحمد لله الذى انزل كتابه الذى جعله للمهدى والبيان..... وبعد فقد طلع علينا
من اليمن الايمن من البقعة المباركة زييد النخ -

The work was composed, as stated by the author (fol. 518^b), in reply to another work entitled *An-Naşıḥah* in which şûfis and specially Ibn 'Arabî were criticised and called heretics. A special feature of the work is that the author of *An-Naşıḥah* is frequently called احمق (fol. 535^b), الجمار (fol. 535^b, 534^b), الثور (fol. 534^a) and by other similar distasteful names.

The work has not been mentioned in books of reference. The present, perhaps, unique copy, is incomplete. It ends abruptly thus :

ومن توهم هذا التيس المنتكس -

No other copy is known.

fol. 543^a—552^b.

XVI

قطعة من كتاب في العقائد

QIṬ'AT MIN KITÂB FÎ AL-'AQÂ'ID

A fragment of a treatise on theology. Some folios are wanting in the beginning as well as in the end.

The present ms. opens abruptly thus (foll. 543^a) :

ابوبكر والامام الغزالي والكيما المهراسى وحكاه الفخر [Sic] الدين عن
جمهور المحققين قال وكلام الصوفية يشعربه ولهذا قال الجنيده والله ما عرف
الله الا الله.....وعن الشافعى رحمه الله من انتهض لطلب مدبره فانتهى الى الخ -

The work ends as follows (foll. 552^b) :

هذا مذهب اهل السنة وجميع المحدثين من الفقهاء والنظار خلافا لمن انكره
وابطل امره من الخوارج -

The latest authority quoted is As-Suyûtî (d. 911/1505). Therefore we can say that probably the author of the present ms. flourished not earlier than the tenth century A. H.

All the works of this Majmû'ah are in one hand. Written in clear Naskh. Slightly worm-eaten. Last few folios are badly damaged.

Not dated. Probably 11th century A. H.

An anonymous note by some previous owner, on the cover indicates that the ms. was purchased by him in 1145 A. H.

No. 2790

foll. 57 ; Lines 31 ; Size 16 × 6 ; 8 × 6.

AL-MAJMÛ'AH

The present Majmû'ah contains three works on different subjects by the same author.

foll. 1^b - 5^b.

I

(الحاشية على تفسير الفاتحة)

AL-HÂSHIYAH 'ALÂ TAFSÎR AL-FÂTIHAH

A very rare and valuable copy of an authoritative gloss by Al-Qûnawî on some difficult passages of his own well-known commentary upon sûrat al-Fâtiḥah (سورة الفاتحة), entitled *I'jâz al-Bayân fî Kashf Ba'd Asrâr Umm al-Qur'ân* اعجاز البيان في كشف بعض اسرار القرآن. For a copy of which see Lib. Cat. xviii, 1456-7, where it has been noticed under the title *I'jâz al-Bayân fî Tafsîr Umm al-Qur'ân* اعجاز البيان في تفسير القرآن

The author, whose full name is Ṣadraddīn Abu'l Ma'ālī Muḥammad bin Ishāq bin Muḥammad al-Qūnawī صدر الدين ابوالمعالى محمد بن اسحاق بن محمد القونوى, was one of the greatest ṣūfī scholars (d. 672/1273 ; see Lib. Cat. xiii, 873).

Beginning :—

الحمد لله رب العالمين وبعد فهذه كلمات على حل بعض الفاظ تفسير الفاتحة
للامام صدر الدين القونوى وهى له ايضا رحمه الله..... قال..... فى حل قوله فى
شرح الفاتحة المرتبة الجامعة بين الغيب..... اعلم ان غرضى من هذا التعليل فى
الارادة الخ -

The gloss has not been referred to in the books of reference or mentioned in any catalogue. The present copy bears neither the author's name nor the title. A misleading statement (e.g. حاشيه فنارى بر شرح) on the cover would suggest that the present gloss is by Shamsaddīn al-Fanârî (d. 834/1431). But the following passage in the beginning of the text (fol. 1^b) :

فهذه كلمات على حل بعض الفاظ الخ -

indicates beyond any doubt that the gloss also is by al-Qūnawī, the author of the commentary itself.

No other copy of the work is known.

Neither in H. Kh. nor in Brock.

fol. 6^a - 36^b.

II

مفتاح الغيب

MIFTÂḤ AL-ĠAIB

A valuable work discussing metaphysical and mystical problems.

By the same Ṣadraddīn al-Qūnawī صدر الدين القونوى.

Beginning :—

الحمد لله رب العالمين اللهم احمد نفسك عن امرته ان يتخذك وكيلا حمدا عائدا
منك اليك متحدا بك لا منقسما ولا مفصولا..... وبعد فان العلوم منها امهات
اصلية و فروع تفصيلية وتشترك فى ان لكل واحد منها موضوعات الخ -

The ms. bears neither the title nor the author's name. The above title is borrowed from Berlin 3212 and Wien 1914, where the contents are fully described, and the beginnings of which agree with those of our copy. In our handlist No. 2581/2, the work has been erroneously ascribed to Ibn 'Arabî, the teacher of al-Qûnawî.

The work has been commented upon extensively. For a copy of a commentary by Shamsaddîn al-Fanârî entitled *Miṣbâḥ al-Uns* (مصباح الانس), see Lib. Cat. xiii, 916. See also H. Kh., vi, 26, and Brock., Suppl., i, 807-8.

For other copies of the work see Berlin, 3212-3; Wien, 1914; Cairo, vii, 382, 518; Âṣafîyaḥ, 57/3; Cambridge, 1074; Cam. Supp., 1225; and Brock., loc. cit.

fol. 37^b – 62^b.

III

شرح الاحاديث الاربعينية

SHARḤ AL-AḤÂDÎṢ AL-ARBA'INÎYAH

A useful work containing a collection of forty *Aḥâdîṣ* with a commentary upon the same.

By the same al-Qûnawî.

Beginning :—

الحمد لله الذى زين سماء الملة الخفيفة بنجوم الاحكام الشرعية..... وبعد فان
جماعة من اهل الفضل والدين لما ثبت عندهم الخ -

The main work, after the introduction begins thus :—

الحديث الاول ثبت باسناد متصل..... ان بعض اصحابه شكى اليه الفقر
والعيالة الخ -

Each *Ḥadîṣ* is followed by a detailed commentary which opens with the words كشف سره و ايضاح معناه.

The work was composed according to the practice among the traditionists of compiling collections of any forty *Ḥadîṣ*, called اربعين. For full significance of this practice and various other collections see, Lib. Cat., V, 274-291. Unfortunately, it was left incomplete by the author. cf. Miftâḥ as-Sa'âdah, ii, 452; and Sarkîs, 1532. The present copy ends

with the twenty-seventh Ḥadīṣ. A copy of the work noticed in Berlin, 1471, however, ends with the 29th Ḥadīṣ.

For other copies see Berlin, loc. cit.; Leid., 1743; See also H. Kh., iv, 32, where the full title runs thus : كشف استار جواهر الحكم المستخرجة : الموروثة من جوامع الكلم.

All are in one hand. Written in Arabian Naskh. Not dated. Apparently 11th century A. H.

The hand-writing of the present ms. is identical with that of Mss. Nos. 833, 871, 873 (Vol. xiii), 1457 (xviii), all dated 1045/1636. The scribe's full name is أبو الود نور الدين بن أحمد الوفاي الأزهري الشافعي

No. 2791

fol. 139; Lines 14 to 20; Size 8 × 5; 4 × 4.

AL-MAJMŪ'AH

A Majmū'ah containing six treatises on different subjects by different authors.

fol. 1^b.

(دعاء)

DU'Ā'

An anonymous prayer beginning with :

اللهم اني اسألك من النعمة تمامها و من العصمة دوامها و من الرحمة شمولها الخ -

Foll. 2^a.

II

(دعاء عظيم)

DU'Ā' 'AZÎM

An anonymous prayer (دعاء) to be recited after the morning prayer (صلوة الفجر).

Beginning : —

هذا دعاء عظيم يقرأ بعد صلاة الصبح اللهم بنور بهاء عرشك ممن دعاني احتجبت الخ -

foll. 2^b—5^a.

III

استغفار عظيم

ISTIGFÂR 'AZÎM

An anonymous versified استغفار (a sort of دعاء, seeking forgiveness of God), beginning with :

روحي حياتي دعا (أني) طلبتي قسمي سمعي ونطقي وفكري يقطتي حلمي
ذكرى انيسي افتتاحي مبتدى كلم استغفر الله مجرى الفلك في الظلم
على عباب من التيار ملنظم

The whole استغفار is composed of 35 couplets, each couplet consisting of five hemistichs (مصراع).

On foll. 5^a—6^b are extracts from different poets.

foll. 6^b—7^b.

IV

في فضائل القهوة و منافعها

FÎ FADÂ'IL AL-QAHWAT WA MANÂFI'IHÂ

A rare copy of short treatise on the excellences of coffee and its beneficial effects on the body and soul.

By Nûraddîn Abu'l Irshâd 'Alî bin Muḥammad Zain al-'Abidîn al-Ujhûrî al-Mâlîkî الاجهوري زين العابدين المالكى, an eminent doctor of the Mâlîkî school of Law (d. i, Jûmâdâ I, 1066/26. 2. 1656 ; cf. Brock. Suppl., ii, 437 ; and Lib. Cat., xv, 1030).

Beginning :—

الحمد لله رب العالمين و به نستعين .. وبعد فيقول على بن محمد المدعو
زين بن عبد الرحمن الاجهوري المالكى هذه اوراق لطيفة في فضائل القهوة البن
والقشر ايضا الخ -

The work, as stated by the author in the preface, is based on a similar work of Ibn 'Alwân (d. 665/1266 ; see No. 2791/6, below). Other prominent sûfis are also quoted.

The above title is borrowed from Brock., ii, 317/9. A copy of the work is noticed in Cairo, vii, 107, under the title of مقدمة في فضل ابن, but the beginning does not agree with that of the present copy. A misleading note in another hand at the top of folio 6^b, is apt to suggest that the ms. is the work entitled الطب الصوفي by Ibn 'Alwân.

For another copy of the work see Gotha, 2101/2.

fol. 8^a—9^b.

V
دعاء أبي حنيفة

DU'Â' ABÎ ḤANÎFAḤ

A prayer, ascribed to Al-Imâm Abû Ḥanîfah (d. 150/767), beginning with :

قال حفص بن غياث..... صلى الإمام أبو حنيفة..... قال انى دعوت الله
باسمائه على حروف ابثت وهى آية واحدة من قوله تعالى محمد رسول الله الى آخر
السورة اولها ميم و آخرها صاد فمن دعا الله الخ -

It is narrated by Ḥafṣ bin Ḡiyâṣ (d. 196/811), one of the Imam's favourite pupils and eminent doctors of the Ḥanafî school of Law (fol. 8^a).

The prayer begins thus :

اللهم انت مذل مذل مجيب مؤمن مهيمن ملك الخ -
اللهم انت حى حنان حلیم حميد الخ -
اللهم انت ديان دائم الخ -

The whole prayer (دعاء) is arranged in this form, each piece beginning with one of the letters of the alphabet contained in the Qur'ânic verse (chapter, xl, 29). محمد رسول الله والذين معه الخ

The last piece begins with the letter (ص) as follows :

اللهم انت صمد صادق تصدق على بالجنة الخ -

Fol. 10^a contains a commentary on the Qur'ânic verse (آية) وما جعل (xxii, 77). Similarly fol. 11^a contains two verses with a criticism thereon.

The above treatises are in one hand. Written in clear Naskh. Not dated. Probably beginning of the 12th century A. H.

foll. 12^a—126^a.

VI

كتاب التوحيد الاعظم المبلغ من لا يعلم الى
رتب من يعلم

KITÂB AT-TAUHÎD AL-A'ZAM AL-MUBLIG MAN LÂ YA'LAM
ILÂ RUTAB MAN YA'LAM

A very rare copy of a mystical work treating of the attributes of God, prayers, their significance, piety, sermon and various other important points connected with *şûfism*. The work is composed of numberless separate *faşl*.

Beginning :—

الحق على الحقيقة واوضح الطريقة من لم يجد العقول الصافية والاسرار الموجهة
النافية سيلا الى نفيه ولا طريقا الى جحوده الخ -

Author :—Abu'l Hasan Şafiaddîn Aḥmad bin 'Aṭṭâf bin 'Alwân al-Yamanî surnamed ابن علوان *Ibn 'Alwân*, a great *şûfî* of Yemen. He was born at 'Uqâqaḥ—a village in the neighbourhood of *Jabal-i-Şabr* and brought up at Du'ljanân under the guidance of his father, who was *Kâtib al-Inshâ'* to Al-Malik Al-Mas'ûd (612-625/1215-1228), the last of the Ayyûbî's in Yemen. Due to his father's high position, he succeeded in receiving the best education possible and became well-versed in grammar, calligraphy and poetry. Afterwards he took to *şûfism* and made his mark as the greatest *şûfî* of Yemen. Many instances of *Karâmât* (thaumaturgy) are attributed to him. In the latter part of his life, he married and settled at Yafrus (يفرس; vide *Al-'Uqûd Al-Lu'lu'îyah* p. 163; *Tuḥfat az-Zaman* fol. 112^a; Brock., Suppl., i, 806, calls it *Tafrush* تفرش). He died there on the 20th Rajab 665/16. 4. 1267 (the corresponding date e. g. 1266, as given in Brock., loc. cit., is not correct).

For further particulars of his life see *Tuḥfat az-Zaman fî Târîkh Sâdât al-Yaman*, foll., 110^b—112^a; *Al-Khazrajî's* *Al-'Uqûd Al-Lu'lu'îyah* pp. 160-2; *Al-Munâwî's* *Al-Kawâkib Ad-Durrîyah* (*Râmpûr* ms.) vol., ii, fol., 137; *Brit. Mus., Supp.*, 232; and Brock. Suppl., loc. cit., H. Kh., fails to mention any work of him.

The only other copy of the work is mentioned in Brock., Suppl., ii, 990, in the category of the works of authors whose precise dates are not known; although in vol. i, of the same work (p. 806), the author's life and works have been noticed with the exact date of his death and other definite details.

Written on thick paper in clear scholarly Naskh.

The colophon of the scribe, which reads as follows (fol. 126^a):

تم كتاب التوحيد بعون الله العزيز الحميد في شهر شعبان سنة ست و ثمانين
و الف بعناية سيدي السيد الفاضل الورع عز الدين محمد بن علي الخالد
تجاوز الله عنا و عنه و كتب الفقير الى الملك القدير راشد بن محمد الطوري
عفى الله عنه -

goes to indicate that he transcribed the ms. under the patronage of one 'Izzaddîn Muḥammad bin 'Alî al-Khâlîd.

Dated : Sha'bân 1086/October, 1675.

Scribe : راشد بن محمد الطوري

Foll. 126^a—128^b, bear extracts from different works in prose and poetry.

Fol. 12^a also bears miscellaneous quotations.

No. 2792.

fol. 290 ; lines 17 ; size $8\frac{1}{2} \times 5$; 6×3 .

AL-MAJMÛ'AH

A majmû'ah consisting of thirteen works on different subjects by different authors.

fol. 2^b.

I

التحفة المرسلّة الى النبي

AT-TUḤFAT AL-MURSALAT ILÂ AN-NABÎ

The first page of a useful treatise on mysticism.

By Muḥammad bin Faḍlallâh al-Hindî al-Burhân-pûri محمد بن فضل الله
المهندي البرهانپوری (d. 1029/1620).

Beginning :—

الحمد لله رب العالمين والعاقبة للمتخلى عن الكونين والصلوة والسلام على
المظهر الاثم - الخ -

The title is not given in the present fragment of the work. The beginning, however, agrees with a copy of الرسالة الى النبي, noticed in Berlin, 2040.

For a complete copy of the work and commentaries upon it see Berlin, Nos. 2040-3. See also Brock., ii, 418 and Suppl.

fol. 3^a—48^a.

II

بداية الهداية

BIDAYAT AL-HIDÂYAH

An incomplete copy of a very useful treatise, dealing with prayers, usages and rules of etiquette necessary for every person. It looks as if it presents a model of devout life.

The first folio is wanting. The ms. opens abruptly thus :

.....تبسط لك اجنحتها اذا مشيت وحيثان البحر تستغفرك [Sic] لك اذا
سعيت ولكن ينبغي لك ان تعلم قبل كل شئ ان الهداية التي هي ثمرة العلم
لها بداية ونهاية - الخ

Author : Abû Hâmid Muḥammad bin Muḥammad al-Ġazzâlî
إبو حامد محمد بن محمد الغزالي (d. 505/1111 ; see Lib., Cat., xiii, 833).

For other copies of the work see Berlin, 3263 ; Munich, 614 ; Paris, 1293 ; Ind. Off., 1225 ; Br. Mus., 739, 126/2 ; Algeria, 876/7 ; Cairo, ii, 69-70 ; Brock., Suppl. i, 749. The work has been commented upon extensively. For a copy of a commentary by 'Abdalqâdir al-Fâkihî (d. 982/1574), see Lib., Cat., xiii, 850. For other commentaries see Brock., loc. cit. The work was translated into German by J. Hell (cf. Ind. Off., loc. cit.) For editions see Sarkîs, 1411, and Brock., loc. cit. See also Ind. Off., loc. cit.

Foll. 48^b—49^b bear extracts from ترغيب الصلوة and جهل مجلس

fol. 50^a—53^a.

III

الرسالة في الطرق

AR-RISÂLAT FÎ AṬ-ṬURUQ

A copy of Shaiḥ Najmaddîn al-Kubrâ's (d. 618/1221) treatise on mysticism. see Lib. Cat., xiii, 959/3.

The present copy slightly differs from that noticed in Lib. Cat., loc. cit. One sentence, which apparently has no connection with the whole, is added in the very beginning. It opens thus, without the usual praise of God and the formula of blessings on the prophet (حمد و صلوة):

قال صاحب منازل السائرين ان هذه الوصية محتوية على سرالكتب الاربعة التوراة والانجيل والزبور والفرقان قال الشيخ نجم الدين الكبرى الطريق الى الله تعالى بعدد انفس الخلق و طريقنا الذي نشرع في شرحه - الخ

The copy of the work, referred to above and that noticed in Berlin, 3272, begin thus :

الحمد لله اولا و آخر..... قال الشيخ..... نجم الدين الكبرى الطريق الى الله تعالى بعدد انفس الخلق فطريقنا الذي نشرع في شرحه - الخ

For other copies and a comprehensive bibliography see Brock., Suppl., i, 786-7.

There are also quotations from جهل مجلس on fol. 53^a—55^a.

fol. 55^b—76^b.

IV

المضنون به على غير اهل

AL-MAḌNÛN BIHÎ 'ALÂ ĠAIR AHLIḤÎ

A copy of a well-known work, consisting of mystical and philosophical discussions on the 'knowledge of the Divinity' (معرفة الربوبية), the knowledge of the angels (معرفة الملائكة), the realities of miracles (حقائق المعجزات), and the knowledge of happenings after death (احوال ما بعد الموت). The work is divided into numberless chapters (فصل).

Beginning :—

الحمد لله على موجب ما هدانا الى حمده و وقفنا للقيام بشكره والصلوة على محمد
..... اعلم ان لكل صناعة اهلا يعرف قدرها - الخ

Author : Abû Hâmid Muḥammad bin Muḥammad al-Ġazzâlî
أبو حامد محمد بن محمد الغزالي, see No. 2792/2 above.

The work is generally ascribed to Al-Ġazzâlî : but his authorship has been emphatically denied by authorities like Ibn as-Subkî, Ṭabaqât ash-Shâfi'iyah, iv, 131, and Jamâladdîn 'al-Isnavî, Ṭabaqât Fuqahâ' ash-Shâfi'iyah, fol. 343^b. Hâj. kh., v, 590, has quoted Ibn as-Subkî's remarks verbatim. The main argument of Ibn as-Subkî is that the work contains, according to him, some heretical ideas which cannot be ascribed to al-Ġazzâlî. Hâj. kh., loc. cit., mentions a refutation of the present work by Abû Bakr Muḥammad bin 'Abdallâh al-Mâliqî (d. 750/1349).

For other copies of the work see Berlin, 1721 ; Paris, 1331/3 ; Lied, 1894-5 ; Cairo, ii, 135, vii, 115 ; Âṣafiyaḥ, 14/3 ; see also Brock., i, 425 and suppl.

The work was printed in Egypt in A. H. 1303 and 1309 and at Bombay in A. D. 1891 (Sarkîs 1414).

On the margins of foll. 55^b—57^a, some quotations have been given from **جمل مجلس**. Similarly on foll. 75^b—76^b, there are marginal notes on miscellaneous points, connected with the text. On foll. 77^a, 78^b and 79^a also there are miscellaneous quotations.

foll. 79^b—110^b.

v

الدر الثمين في مناقب الشيخ محي الدين

AD-DURR AṢ-ṢAMÎN FÎ MANÂQIB ASH-SHAIKH
MUḤYÎADDÎN

A life of Shaikh Muḥyîaddîn Ibn 'Arabî by 'Alî bin Ibrâhîm bin 'Abdallâh bin Ibrâhîm bin Yûsuf al-Qârî al-Baġdâdî. see Lib. Cat., xii, 750.

Beginning :—

الحمد لله العلي العليم - الخ

Not in Hâj. Kh.

There are occasional marginal notes in persian not connected with the text. Similarly there are on foll. 110^b—112^a miscellaneous quotations from some persian works.

foll. 112^b—158^b

VI

الاسفار عن رسالة الانوار فيها يتجلى لاهل
الذكر من الاسرار

AL-ISFÂR 'AN RISÂLAT AL-ANWÂR FÎMÂ YATAJALLA LI
AHL AD-DIKR MIN AL-ASRÂR

A copy of a useful commentary upon Ibn 'Arabî's work *Al-Anwâr fîmâ Yuftah* 'ala Şâhib Al-Khalwat min Al-Asrâr صاحب الانوار فيما يفتح على صاحب الخلوة من الاسرار

By 'Abdalkarîm al-Jîlî, one of the eminent sûfî scholars (See Lib. Cat., xii, 855 and No. 2789/7 above).

Beginning :—

الحمد الذى هو اظهر الكمال واهب العقل من حيث ذاته ان (كان) عبارة
عن قائم بنفسه ومبدعه مخترعه لا على مثال - الخ

Both the original text of Ibn 'Arabî and its commentary by al-Jîlî have been noticed in Lib. Cat., xiii, 884-5, under the erroneous titles اسرار الخلوة (No. 884) and شرح اسرار الخلوة (No. 885). see Ind. Off., 1266.

Neither the title nor the commentator's name have been mentioned anywhere in the ms. The title is borrowed from a copy noticed in Berlin, No. 2915, the beginning and the end of which agree fully with those of our copy. The copy noticed under the title اسرار الخلوة in Lib. Cat., loc. cit., is fine and correct.

For other copies see Lib. Cat., loc. cit., and Berlin, loc. cit.

On foll. 159^b—161^a there are stray notes and extracts from mystical works.

Not in Hâj. Kh.

fol. 161^b—179^a.

VII

كتاب الكشف والتبيين عن غرور الخلق اجمعين

KITÂB AL-KASHF WA AT-TABYÎN FÎ ĠURÛR AL-KHALQ
AJMA'ÎN

A short treatise on ṣūfism, expounding the meaning of غرور (conceit) and analysing the four kinds of مغرورين (conceited persons) e. g., (1) العلماء (Learned men), (2) العباد (Pious men), (3) ارباب الاموال (wealthy persons), (4) المتصوفة (mystics).

Beginning :—

الحمد لله وحده والصلاة والسلام على خير خلقه..... اعلم ان الخلق قسبان
حيوان وغير حيوان - الخ

Author : Abû Hâmid al-Ġazzâlî (d. 505/1111 ; see No. 2792/2 above).

The theme of the present treatise has been fully discussed by the author in كتاب الغرور of his comprehensive and celebrated work احياء علوم الدين (see vol. iii, pp. 384—424) and the present treatise seems to be an abridgement of the same, as appears from a careful examination of both.

For other copies of the work see Berlin, 8744 ; Cairo, ii. 106, 122 ; vii, 79, 376, 418 ; Râmpûr, 362 ; and Brock., Suppl., i, 752.

For editions see Sarkîs, 1130.

Not in Hâj. Kh.

fol. 179^b—209^b.

VIII

مشكوة الانوار و مصفاة الاسرار

MISHKÂT AL-ANWÂR WA MIŞFÂT AL-ASRÂR

A mystical work, expounding the divine secrets (الاسرار الالهية), about the Qur'ânic verse الله نور السموات والارض الآية (xxiv, 35) and elucidating the meaning of the words مشكوة, زجاجة, مصباح, زيت, and شجرة occurring therein. The meaning of some of the Prophet's sayings is also

explained in mystical terms. The whole work is thus divided into three chapters.

By Abû Hâmid Muḥammad al-Ġazzâlî أبو حامد محمد الغزالي, the author of the preceding work.

Beginning :—

الحمد لله فائض الانوار و فاتح الابصار و كاشف الاسرار و رافع الاستار - الخ

There are two other works of the author bearing similar titles. The three should not be confounded with one another (See Hâj. Kh., v, 557, 558 ; See also Brock., Suppl., i, 751.

For other copies see Berlin, 3207 ; Gotha, 1166 ; Lied, 1988 ; Ind. Off., 613-4 ; Paris, 1331/4 ; and Brock., Suppl., loc. cit.

On foll. 210^a—211^a there are miscellaneous notes on some mystical points.

foll. 211^b—226^b.

IX

رسالة ايها الولد

RISÂLAT AYYUHÂ AL-WALAD

A short treatise, containing religious instructions, moral precepts and valuable advices on different matters which concern a devout life. These instructions were addressed to one of the most beloved pupils of the author, each beginning with the words ايها الولد.

By the same Abû Hâmid al-Ġazzâlî.

Beginning :—

الحمد لله رب العالمين..... اعلم ان واحدا من طلبة العلم الشريف - الخ

The above title is borrowed from Berlin, Nos. 3975-6, the present copy bearing no title.

For other copies of the work see Berlin, loc. cit. ; Cairo, ii, 109, 121 ; Qûlah, iv, 171 ; Râmpûr, pp. 229-30 ; and Gothâ, 1165.

The work was printed in Wien, 1838 A.D. with a German translation by Hammer-Purgastall. It has also been printed in Egypt and Constantinople, A. H. 1329. cf. Sarkîs, 1412. A Turkish translation of it has been mentioned in Hâj. Kh. i, 519. For other copies, commentaries, translations and other particulars see Brock., i, 423 & Supplement.

On foll. 226^b—227^a some miscellaneous quotations appear.

fol. 227^b—234^b.

X

اصطلاحات الصوفية

IŞTILÂHÂT AŞ-ŞUFÎYAH

A copy of Ibn 'Arabî's (d. 638/1241) *Iştilâhât aş-Şufîyah*. see Lib. Cat., xiii, 886. It may be added here that the work was printed at Cairo in A. H. 1287 and at Ištambul in A. H. 1307. see Brock., Suppl., i, 797.

fol. 235^b—245^a.

XI

كتاب الكنه مما لا بد للمريد منه

KITÂB AL-KUNH MIMMÂ LÂ BUDD LIL MURÎD MINHU

A copy of Ibn 'Arabî's *Kitâb al-Kunh* etc. see Lib. Cat., xiii, 955/1, and No. 2789/15 above.

fol. 246^b—279^b.

XII

الامر المحكم المربوط فيما يلزم اهل طريق الله من الشروط

AL-AMR AL-MUHKAM AL-MARBÛṬ FÎMÂ YALZAM AHL ṬARÎQ ALLÂH MIN AŞH-SHURÛṬ

A copy of Ibn 'Arabî's well-known work *Al-Amr Al-Muḥkam Al-Marbûṭ* see No. 2789/13 above.

Fol. 280^a—283^a bear some quotations on some mystical points.

fol. 283^b—290^a.

XIII

حلية الابدال

ḤILYAT AL-ABDÂL

A short treatise on asceticism, treating of the four pillars (عماد) of the ascetic life : reticence (الصمت) (العزلة) (retirement), الجوع (starvation) and wakefulness (السمهر).

By the same Ibn 'Arabî.

Beginning :—

الحمد لله على ما ألهم وعلمنا ما لم نكن نعلم... أما بعد فإني استخرت الله تعالى ليلة الاثنين الثاني عشر من جمادى الأولى (Sic الأولى) سنة تسع و تسعين وخمسمائة بمنزل آل مية بالطائف - الخ

The work was composed by the author at Tâ'if in the year 599/1203 at the request of his two pupils, namely Abû Muḥammad Badr bin 'Abdallâh al-Ḥabashî and Abû 'Abdallâh Muḥammad bin Khâlid aş-Ṣafadî at-Tilimsânî (see fol. 283^b).

For other copies of the work see Berlin, 2931-2 ; Paris, 1338 ; Ind. Off., 964/2, 1289 ; Cairo, vii, pp. 16, 47, 57, 371, 374, 556 ; Âṣafîyah, 56. See also Brock., Suppl., i, 796.

The contents of the work have been described fully in Berlin, loc. cit.

On fol. 290, are found miscellaneous extracts from some Persian works.

All the treatises are in one hand. Written in ordinary Indian Naskh. There are notes like the following :—

نقل عن المنقول عنه الصحيح، قوبل عن الاصل، قوبل من المانقول عنه etc. at the end of some treatises (5th, 8th, 9th, 10th, 11th, 12th), indicating that these copies were collated with the original ones. Scribe's name occurs only in one place (fol. 179^a) :

من يد اضعف العباد محمد شاكر قادري.

Not dated. Probably Twelfth century A. H.

No. 2793

fol. 169 ; lines 15 ; size 8 × 6 ; 8 × 4.

AL-MAJMÛ'AH

The present majmû'ah contains twelve treatises on Ṣûfism and other allied subjects, all by one author.

fol. 3^a—39^a.

I

شرح بعض ابيات تأيية ابن الفارض

SHARḤ BA'D ABYÂT TÂ'ÎYAT IBN AL-FÂRID

A commentary on some verses of *Al-Qaṣîdat At-Ta'îyat* Al-Kubra (for a copy of which see Wien, 472) of the great ṣûfî poet, Ibn al-Fârid (d. 632/1235 ; see Lib. Cat., xxiii, 2527).

Commentator : Aḥmad al-Ḥamawī al-'Alwānī, a prominent ṣūfī scholar of the 10th century A. H.

Beginning :—

الحمد لله رب العالمين قال امام اهل الحب و قدوة العارفين سقتنى اى اعطتنى، حميا الحميا اسم للخمر باعتبار ما فيها من الحرارة والغلبة على العقل - الخ

The commentator's name does not occur in the main body of the ms. ; but it is stated in the preface (foll. 1^b—2^b) by the compiler, who must have been some pupil of the commentator, in the following words :

وبعد فهذا كتاب نجمع فيه رسايل من الخير من كلام سيدى العالم العامل
الفاضل الشيخ احمد الحموى اوله شرح بعض ايات - الخ

that this book contains some treatises of Shaiikh Aḥmad al-Ḥamawī This is strengthened by the fact that in another treatise of the present majmū'ah (see No. 2793/7 below), the author refers to himself in the following terms (fol. 129^a) :—

العبد الفقير الى الله تعالى احمد الحموى الشافعى العلوانى -

We may thus conclude that the treatises contained in this majmū'ah are by one and the same author as stated in the preface.

The full name of the author of these treatises was Aḥmad bin Muḥammad bin Raḍī al-Ḥamawī al-'Alwānī ash-Shāfi'ī احمد بن محمد بن رضى الحموى العلوانى الشافعى. He was a prominent ṣūfī scholar of his age. He first studied the various reading of the Qur'ān under his father, whose mastery of the subject was well-known in his time. He also studied for a long time at the feet of Shaiikh 'Umar al-'Urḍī (d. 1024/1615; see Khulāṣat al-Aṣar, iii, 215-218) Afterwards, he became a follower of Shaiikh 'Alī al-Kizwānī (d. 955/1548) in the 'Alwāniyah order of saints, named after Shaiikh 'Alwān al-Ḥamawī, a great saint of his time (d. jumādā I, 936/Jan. 1530; see Lib. Cat., xiii, 923). He died in 1018/1609. The exact date of his birth is not known; but the fact that he died when he was above sixty years of age (cf. Khulāṣah, i, 282) suggests that he must have been born sometime before 958/1551). The author has escaped the notices of both Hāj. Kh. and Brock. Some details of his life are given in Khulāṣat al-Aṣar, loc. cit.

No other copy of the work is known.

fol. 39^b—68^a.

II

رسالة في النصائح

RISÂLAT FÎ AN-NAṢÂ'IH

A work containing religious instructions, moral precepts and useful directions for those eager to pursue a devout and pious life. The work also contains prayer for the different parts of the day and the night.

By the same Aḥmad al-Ḥamawî احمد الحموى.

Beginning:—

الحمد لله رب العالمين وبعد فاعلم يا احنى..... ان قراءة الدرس ترفع ^{الروح} الاحتمام
بين الشيخ والمريد - الخ

No other copy of the work is known.

fol. 69^a—79^a.

III

اشارات الى عبارات من فتاوى ابن حجر

ISHÂRÂT ILÂ 'IBÂRÂT MIN FATÂWÂ IBN ḤAJAR

A short treatise containing references to, and quotations from, *Fatâwâ* of Ibn Ḥajar (al-Ḥaiṣamî; d. 974/1667; see No. 2801/12 below) with frequent explanatory notes.

by the same احمد الحموى.

Beginning:—

الحمد لله رب العالمين وبعد فنى فتاوى ابن حجر حديث مرفوع من قرأ - الخ

The above title is not given in the main body of the ms. It has been taken from the following note appearing on the title page:

وهذا اشارات الى عبارات جلية من فتاوى الشيخ ابن حجر رحمه الله -

As regards Ibn Ḥajar, the ms. does not determine his personality; but an exhaustive survey of the treatise and a comparison of its contents with Ibn Ḥajar al-Ḥaiṣamî's well-known work *Al-Fatâwâ Al-Ḥadîṣiyah* (for which see Lib. Cat., xviii, ii, 1874) leave no doubt that it is the *الفتاوى الحديثية* of al-Ḥaiṣamî, which is meant by the author and all the references are to the quotations from it.

On foll. 75^b—79^a, there are some discussions on various points, each beginning with the word فصل. These *Faṣl*, however, do not appear to have been extracted from Al-Haiṣamî's work.

No other copy of the work is known. There is a note on the cover by one Rajab bin 'Abdarrahmân indicating his ownership.

foll. 79^b—59^a.

IV

منظومة مع شرحها

MANZŪMAT MA' SHARḤIHÂ

A versified treatise with its commentary, containing moral precepts and instructions meant to serve as a guide for a devout life.

By the same أحمد الحموي العلواني.

Beginning :—

الحمد كله لله لأنه مالك الملك فلا نعمة إلا منه - الخ

No other copy of the work is known.

foll. 96^a—98^b.

V

القصيدة الميمية

AL-QAṢĪDAT AL-MĪMĪYAH

A *qaṣīdah* on moral virtues, beginning with :

احذر صديقك في بدء و ختم واحفظ مرينك لا تؤذى ولولم الخ

The above title is derived from the opening note, which runs thus :

وقال رضى الله عنه وارضاه ممية -

No other copy of the *qaṣīdah* is known.

foll. 99^a—117^a.

VI

هداية التوفيق لسلوك الطريق

HIDÂYAT AT-TAUFÎQ LI SILK AṬ-ṬARÎQ

A useful work on Ṣûfism, expounding moral virtues, religious instructions and directions for every day life necessary for the travellers (سالكين) in the path of reality (حقيقة).

By the same author.

Beginning :—

الحمد لله ذى الجلال والجمال والبها والكمال.....وبعد فاعلم يا من اسعده الله
انه لابد لك من ان تفتح ابواب الحق و تغلق ابواب الخلق - الخ

Shaikh 'Alwân (d. 936/1530 ; see No. 2793/1 above), to whose order the author belongs, is frequently quoted and his sayings explained (see foll. 96^b, 103^b, 113^b, 114^b etc.)

No other copy of the work is known.

foll. 117^b—129^b.

VII (اجازة) IJÂZAH

An *Ijâzah* (اجازة) granted by Shaikh Aḥmad al-Ḥamawî, the author, to one of his disciples.

Beginning :—

الحمد لله الذى اتخذ ابراهيم خليلا فدله فى مقامات المحبة و طبقات القربة
تدليلا.... وبعد فان طريق الله وء على السالكين و سهل على العارفين - الخ

General religious duties have been discussed in the *Ijâzah*, with special reference to the doctrines and the practices. The Qur'ân and the Ḥadîṣ are frequently quoted and commented upon. The author emphasises that 'the ṣūfîtic practices are based on the Traditions and quotes the authority of Junâid al-Baġdâdî (d. 298/911) to that effect, which runs as follows (fol 129^a) :

ولهذا قال الجنيد طريقنا لهذا مبين على السنة و السنة قد بينت ما فى الكتاب -

The colophon of the author runs thus :

واقول اجاز العبد الفقير الى الله احمد الحموى الشافعى العلوانى الشيخ ابراهيم فى
انه يقرأ الاوراد العلوانية و يذكر الله تعالى - الخ

It appears from the above-mentioned colophon that this *Ijâzah* was granted to one Shaikh Ibrâhîm.

foll. 130^a—137^b.

VIII

(منظومات)

MANẒŪMĀT

A collection of short poetical pieces, each preceded by the word وقال
By the same author.

The first piece reads thus :

و لو بلغ العليا (ء) من كل خارق	و ما المرء الا ذو احتياج لخالق
و ملك سليمان و كل الخلائق	هب المرء قد نال المعارف كلها
له مضجع من بعد فرش رقايق	أليس بان القبر يحويه و اثرا
و ميت الهوى محروم من كل شارق	على نفسه فليبك من مات بالهوى

All the pieces appear to be in a mystical vein.

Foll. 138^a—143^a.

IX

عقيدة

‘AQÎDAḤ

A versified treatise on theology, expounding the Islâmic beliefs and doctrines according to the Ash‘arite school, in a simple manner without entering into details and dogmatic discussion.

By the same Aḥmad al-Ḥamawî.

Beginning :—

بسم الاله ربنا الموجود من في علاه واجب الوجود الخ

No other copy of the work is known.

In a colophon at the end, the author mentions his name thus
(fol. 143^a) :—

و انا الفقير احمد العلوانى اعوذ بالله من الاقتان

foll. 143^b—147^b.

X

(ورد مبارك)

WIRD MUBĀRAK

A *wird* for pious men to be recited after the five daily prayers and at other times.

By the same author.

Beginning : —

الحمد لله رب العالمين..... اللهم يا صادق الوعد ويا مجيب الدعوات ويا
مقييل العبرات - الخ

On fol. 148^a, a *Darūd* is inserted, which has no connection with the present *wird* (ورد).

fol. 148^b—161^a.

XI
(اجازة)
IJÂZÂḤ

A copy of another *Ijâzâḥ*, granted by the same Aḥmad al-'Alwâni to one Shaikh Yâsîn, probably a favourite disciple of his.

Beginning :—

الحمد لله الذى اقام اعلام توحيده باولى المحبة والغرام وحملهم على سفن المحبة
فى نفوس الانام..... و بعد فان كل شئ بقضاء و قدر و ان المومن مبتلى - الخ

This *Ijâzâḥ* should not be confounded with that noticed above (see No. 2793/7 above). The former is very short. The present one deals in same detail with the question of *Kiswah* (كسوة; the robe bestowed upon disciple by his Shaikh) and the principles underlying the practice (fol. 150^a—152^a). Similarly other connected points are also discussed. It contains numerous quotations of verses.

The colophon of the author, in which he invites the attention of those who come across this *Ijâzah* and enjoins on them to behave gently and respectfully towards his disciple, Shaikh Yâsîn, runs as follows :—

قال ذلك بالله العبد المفتقر الى الله احمد العلوانى الحموى الشافعى نزىل الشيخ
شمعون المحب فى الله والقائم بالله والناصح لله..... والوصية ثم الوصية لمن وقف على
هذه الاجازة ممن وفقه الله من قاض و عالم و صوفى بالشيخ يس لوجه الله ونصرة
لاظهار ذكره - الخ

foll. 161^b—171^b.

XII

(رسالة في الزيارة)

RISÂLAT FÎ AZ-ZIYÂRAḤ

A short treatise treating of the rules of etiquette to be observed by the ṣūfīs in visiting each other.

By the same author.

Beginning :—

الحمد لله وحده وبعد فاني قد زرتكم مرتين و ليس مرادى بزيارتي لكم الا وجه

الله تعالى - الخ

The author explains his impressions of a visit by him to a contemporary ṣūfī. The name of the Shaiḥ visited by the author does not occur in the text.

All the treatises are in one hand. Worm-eaten, repaired recently. Written in ordinary clear Naskh. Not dated. But there are initials by some owners of the ms. dated 1088/1677 and 1090/1679. The dates and the fact that the author died in 1018/1609, suggest beyond any doubt that the ms. must have been transcribed sometimes between 1018 and 1088 A. H.

A list of some of the treatises contained in this collection is also given on the title page.

No. 2794

foll. 173 ; lines 19 ; size 8 × 5 ; 6 × 3.

AL-MAJMŪ'AH

The present majmū'ah contains seven independent works and treatises on different subjects by different authors. Written also in different hands.

foll. 1—77^a.

I

بلوغ الاراب في لطائف العتاب

BULŪĠ AL-ÂRÂB FÎ LATÂ'IF AL-'ITÂB

A valuable and considerably old copy of a work on ethics, consisting of moral precepts and instructions, concerning different aspects of life

A brief sketch of the life of the Prophet is also given in the beginning. Most part of the work is composed in the form of anecdotes.

By Muḥammad bin Aḥmad al-Muqri' محمد بن احمد المقرئ. No account of him is found in the books of reference available here. The work is ascribed to him in H. Kh., ii, 66, and Berlin, 8884, but no date is given. In Br. Mus., Suppl., No. 501/1, a work entitled قصة يوسف is ascribed to one Muḥammad bin Abi'l 'Abbâs al-Muqri' محمد بن ابى العباس المقرئ, but no date is recorded. Brock., Suppl., ii, 901, places him among those, whose dates and places are not known. In Dastûr al-I'lâm, fol. 103^b, one Muḥammad bin Aḥmad al-Maqqarî (d. 758/1357), the great grandfather of the famous al-Maqqarî (d. 1041/1631), is mentioned. But there is no evidence to show that he is the author of the present work. Therefore we cannot say precisely, whether our author was the above mentioned al-Maqqarî or any al-Muqri', as we have presumed. Moreover we have come to know from the following statement in the text (foll. 66^{a,b}) :

الفصل العاشر (؟ الحادى عشر) فى اخبار الصالحين و ذكر المتقين رضى الله تعالى عنهم اجمعين قال العبد الفقير الى عفوره به محمد بن احمد المقرئ لما نسخت هذا الكتاب لم اجد فيه اسم مؤلفه و كان عشرة فصول فاحببت ان يكون احد عشر فصلا فختمته بهذا الفصل فيه اخبار الصالحين - الخ

that the work was originally composed by some unknown person and that the present author was only a compiler of the work. In contrast to the above, the following statement in the preface :

قال العبد الفقير الى عفوره به محمد بن احمد المقرئ رحمه الله هذا كتاب جمعته من جواهر كل كتاب وسميته بلوغ الارباب فى لطائف العتاب - الخ

does not indicate that he was only the compiler of the work. Similarly in the following passage (fol. 6^b) :

قال احمد بن محمد (؟ محمد بن احمد) المقرئ المؤلف رحمه الله تعالى لما اختصرت هنا شيئاً من مناقبه فى حال صغره صلى الله عليه وسلم احببت ان اذكر - الخ

he calls himself the author of the work. However, in the absence of any exact information about the original author, we have no alternative but to ascribe the work to the above mentioned محمد بن احمد المقرئ.

Beginning :—

الحمد لله الذى ليس له اول يبديه ولا آخر يفنيه..... احمده على مايوليه واشكره
على ما يصونه و يقيه..... قال العبد الفقير الى عفو ربه محمد بن احمد المقرئ
رحمه الله - الخ

The work is divided into the following 11 *Fasl* :—

- I. Fol. 2^a. الفصل الاول فى نجى الالباء (نجاة الانبياء 8884 Berlin) -
- II. Fol. 9^b. الفصل الثانى فى اصطناع المعروف واغاثة الملهوف -
- III. Fol. 18^b. الفصل الثالث فى الحلم وثمرته والعفو وحسن عاقبته -
- IV. Fol. 21^b. الفصل الرابع فى التخلص من يد الملوك وذوى الاقدار بالبلاغة وحسن الاعتذار -
- V. Fol. 25^a. الفصل الخامس فى الوفود على الخلفاء و اهل الكرم والوفا -
- VI. Fol. 35^b. الفصل السادس فى الحب واسبابه و ما فعل باهله ومن عنا به -
- VII. Fol. 43^b. الفصل السابع فى سرعة اجوبة الاذكيا وعبارات الفضلا -
- VIII. Fol. 46^a. الفصل الثامن فى العجايب والظرف والهدايا والتحف -
- IX. Fol. 53^a. الفصل التاسع -
- X. Fol. 61^a. (الفصل العاشر) فى اخبار ساقمها التصنيف ونوادى جرها التاليف -
- XI. Fol. 66^a. الفصل العاشر (؟ الحادى عشر) فى اخبار الصالحين وذكر المتقين -
رضى الله تعالى عنهم اجمعين -

For other copies see Berlin, loc. cit. ; and Brock., Supp., ii, 901. Not dated. Apparently a little before or after 1020 A. H., the handwriting being quite identical with that of ms. No. 2794/2, below.

fol. 78^a—88^b.

II

تحذير الاخوان مما يورث الفقر والنسيان

TAHDIR AL-IKHWÂN MIMMÂ YÛRIŞ AL-FAQR WA
AN-NISYÂN

A valuable short treatise dealing with the practices and the habits, which generally lead to poverty (نقر) and forgetfulness (نسيان). The

assertions are generally based on experience. Some of them are supported by Ḥadīṣ, sayings of saints and learned men.

By Burhānaddīn Abū Ishāq Ibrāhīm bin Muḥammad bin Maḥmūd an-Nāḥī ad-Dimashqī ash-Shāfiʿī محمود بن محمد بن إسحاق إبراهيم بن محمد بن ماحمūd النّاحي الدمشقي الشافعي, a shāfiʿī scholar of some repute. Born in 810/1407, died in Ramaḍān 900/1495, when he was full of years and glories of life. As-Sakhāwī, Aḍ-Ḍau' al-Lāmi', i, 166, speaks of him in high terms and mentions a work composed by him. Some account of his life is given in Lib. Cat., xxv, 2774/10.

For further particulars of his life see Aḍ-Ḍau' al-Lāmi', loc. cit. ; see also Brock. Supp., ii, 116-7.

Beginning :—

بسم الله الرحمن الرحيم..... قال الشيخ..... برهان الدين ابواسحاق ابراهيم بن محمد بن محمود النّاجي الشافعي رحمه الله تعالى الحمد لله الذي علمنا ما لم نكن نعلم وصلى الله على اعلم خلقه..... اما بعد فقد تكرّر سؤال جماعة من الاخوان افادة ما ورد اوقيل فيما يورث الفقر و النسيان فاجبت الى طلبهم..... وسميته تحذير الاخوان مما يورث الفقر و النسيان الخ -

The above title is given in the text of the present ms. (fol. 78^b ; See also Cairo, ii, 173). In Cairo, vii, 9, the work is mentioned under the title قلادة العقيان في ما يورث الفقر والنسيان. See also Brock., ii, 98, and suppl. The work was versified by one Abū 'Abdallāh Muḥammad bin al-Ġazzī, for a copy of which see Cairo, loc. cit.

For other copies see Cairo, loc. cit. ; Gotha, 80 ; See also Brock., loc. cit.

Written in clear Arabian Naskh, with diacritical marks and frequent red dots resembling commas. The headings and the first words of paragraphs are also in red. worm-eaten and slightly water-stained. Repaired very recently.

Dated, Saturday, the 10th Ḍulqa'daḥ 1020/4-1-1612.

The colophon of the scribe reads as follows :

تم هذا المجموع اللطيف الظريف المبارك..... على يد العبد الفقير..... محمد بن عبد الفتاح الواعظ من غ الفرامزلى..... وكان ا نسخته يوم السبت المبارك عاشر شهر ذى القعدة الحرام من شهر سنة عشرين بعد الف و حسبنا الله و نعم الوكيل..... الخ -

- عبد الفتاح الواعظ المنزلى : Scribe

fol. 90^a—95^b.

III فضائل بسم الله الرحمن الرحيم

FADĀ'IL BISMILLĀH AR-RAḤMĀN AR-RAḤĪM

A complete and correct copy of a valuable treatise on the merits of *Bismillāh Ar-Raḥmān Ar-Raḥīm*, expounding the various aspects of its charms, effects and benefits. The properties of *Bismillāh* narrated in the work are not only theoretical. Some of them, in fact, were tried by the author himself, as would appear from the following observation (fol. 93^a):—

وقد جربنا ذلك مرارا وصرح معى فى صدق النية -

Author : Muḥyîaddîn Abu'l 'Abbâs Aḥmad bin 'Alî bin Yusuf al-Bûnî
محمى الدين أبو العباس أحمد بن علي بن يوسف البونى, a well-known writer on spiritual sciences (d. 622/1225). Some account of his life is given in Lib. Cat., xiii, 859. In all 33 works of him are enumerated in Brock., i, 497-8 and Suppl.

Beginning :—

الحمد لله الذى اودع سره المصون لعباده المخلصين وبعد فقد سألنى بعض
اهل الرغبة عن السر الكريم الخفى عن التعليم المودع فى بسم الله الرحمن
الرحيم الخ -

The work is divided into following *bab* :—

- Fol. 91^b. I. الباب الاول وهو فى خواصها و فوائد تلاوتها -
Fol. 92^b. II. الباب الثانى فى بيان تكسيروها وما يتعلق بها من المنافع -
Fol. 93^b. III. الباب الثالث وهو فى كتبها وحملها مقطعة على هذه الصفة
ب س م ا ل الخ -

The title does not occur in the main body of the ms. It has been taken from the following note on the cover :—

هذه فصائل بسم الله الرحمن الرحيم للشيخ الامام الخ
فوائد البسملة. In Berlin, No. 4156,
the title is given as فوائد البسملة. For other copies see, Gotha, 55/3 ; Berlin,
loc. cit. (incomplete) ; Br. ms., 886/6.

Written in the Eleventh century, A. H., the hand-writing being identical with that of No. 2794/2 above,

Some notes of the previous owners of the ms. appear on the title-page indicating their ownership.

Not in H. Kh.

fol. 96^a—156^b

VI

حل الرموز و مفاتيح الكنوز

ḤALL AR-RUMŪZ WA MAFÂTÎḤ AL-KUNŪZ

A copy of 'Izzaddîn 'Abdassalâm Aḥmad bin Ġānim al-Maqdisî's (d. 678/1279) well-known work on şûfism حل الرموز و مفاتيح الكنوز. See Lib. Cat., xiii, 895.

Beginning :—

قال العبد الفقير.....عبد السلام.....الحمد لله الذي فتح بمفاتيح الغيوب -

Written in clear Naskḥ. Dated 14 Şafar 973/9-7-1565.

The colophon of the scribe reads thus :—

بتاريخ نهار الاثنين رابع* عشرين (Sic رابع عشر من) شهر صفر الخير
سنة ٩٤٣ هـ من الهجرة النبوية.....على يد اضعف العباد الفقير عز الدين الحلبي.....
وذلك بمصر المحروسة -

Scribe : عز الدين الحلبي

Some eighteen verses have been added at the end of this copy.

fol. 157^a—169^a.

V

سلك التوفيق لسواء الطريق

SILK AT-TAUFIQ LI SAWÂ' AT-ṬARÎQ

The above title is given in the following passage in the text of the present copy (fol. 157^a) :

وسميته سلك التوفيق لسواء الطريق -

*The 24th of Şafar, 973 A. H. falls on thursday 19th July 1565 ; while the 14th Şafar falls on monday (as in the ms.) 9-7-1565.

while it has been noticed in H. Kh., as two, separate works with separate titles. In (ii, 90) it has been given the name of *تائية في التا ريخ* and in (iii, 609) it has been noticed under the title *سلك العين لاذهاب العين*. See also Berlin, No. 3414, where the work is noticed under the same title, but a reference has been made to the title given in our copy also.

A compendious and valuable *Qaṣīdah Tāi'yaḥ*, treating of religious duties, moral precepts and instructions, narrating the historical background of his age and showing the neglect of Muslims and their deviation from the path of the *Shari'ah*.

Beginning :—

قال الفقير عبد القادر المحمدي ابن عمر بن حبيب القادري الصفدي بينا انا مفتوح
العينان يقظان الجنان.....الخ -

The *Qaṣīdah* proper begins thus :—

بالحمد من بعد بسم الله بدى كذا على التهامي صلاتي مع تحياتي الخ

The poem begins with an introduction in which the author says that he composed it under an inspiration from the holy Prophet. The poem opens with the usual *ثناء* and *حمد*. Afterwards the poet pours out his heart and explains his simplicity (fol. 157^b). Throughout the *Qaṣīdah*, he lays great stress on one's being careful of one's *نفس* and the virtues of *سكوت* (calmness) (fol. 158). He describes fully the lamentable conditions of the people in the Tenth century A. H. The poem is rich in moral precepts from beginning to end. In the end, the poet devotes some verses to the praise of the Prophet and *Shaiḥ* 'Abdalqâdir al-Jîlî (d. 561/1266). The concluding verses run as follows (169) :—

يارب صلى (صل) وسلم ديدنا ابدا كما تحب عليه والصحابات
و الآل مع تابع و اغفر لنا ظمه والقارى مع سامع و اهل الروايات

Author :—Abdalqâdir bin Muḥammad bin 'Umar bin Ḥabîb al-Qâdiri aṣ-Ṣafadî الصفدى القادري حبيب بن عمر بن حبيب القادري الصفدى al-Qâdiri aṣ-Ṣafadî. Books of reference do not throw sufficient light on the details of his life. All that we could derive from this work and some notices in Berlin (cf. Nos. 2851, 3414), that he was a native of Ṣafad (a town in the province of Damascus). It appears from Berlin, No. 2851, that he visited Damascus in 904 A. H. and was a contemporary of 'Alî bin Maimûn al-Maġribî (d. 917/1511). He belonged to the Qâdiriyyah order of Saints

as appears from word القادري. affixed to his name and from the following verse in the concluding portion of the present work (fol. 169^a) :

على يد الشيخ محي الدين شيخى هو الكيلاني عز الذرى شيخ الوجودات

He died in 915/1509. See Brock. Suppl., ii, 153.

On account of the importance and historical significance of the Qaṣidaḥ, it has been commented upon by many scholars. See H. Kh., loc. cit., and Brock. Suppl., loc. cit. See also Lib. Cat., xiii, 923, where a commentary upon the same by 'Alī bin 'Aṭīyah 'Alwān al-Ḥamawī (d. 936/1529) is noticed and aṣ-Ṣafadī's date of death, finally determined. Brock., Suppl., ii, 153, is definite as to 915/1509 being the date of his death ; but in the same, p. 897, he includes him in the category of those authors whose precise dates are not known.

Worm-eaten. Repaired very recently. Written in good clear Naskh. Not dated. Apparently 10th century A. H.

fol. 170^a—171^a.

VI

العقيدة المختصرة المفيدة

AL-'AQĪDAT AL-MUKHTAṢARAT AL-MUFĪDAḤ

A short treatise commenting upon the following verse of Ibn 'Arabī (d. 538/1240) and explaining its meaning in mystico-Philosophical terms :

كنا حروفاً عالياً لم نقل . متعلقات فى ذرى اعلى القل

The ms. seems to be defective from the beginning, as it opens abruptly thus :—

اسم ذات الوجود الذى هو الرحمة العامة اذا عرفت المقدمات سهل شرح
قوله رضى الله عنه كنا حروفاً الخ .

The ms. bears neither the title nor the name of the author. The above title is given in a later hand at the top of fol. 170^a. But there is no clue as to the authorship of the work, nor the work seems to have been recorded in any catalogue. A commentary upon the above verses by ad-Dauwānī (d. 907/150 ; see Lib. Cat., x, 505) has been noticed in Berlin, 2987.

fol. 171^a—173^b.

VII

(رسالة في الحروف و خواصها)

RISÂLAT FÎ AL-ḤURÛF WA KHAWÂṢṢIHÂ

A queer short treatise beginning with :

باب الالف الاتحاد الاتصال الاحد الاحدية الجمع احصاء الاسماء الالهية
الاحوال الاحسان الخ -

It is quaint and incoherent collection of words and phrases arranged in alphabetical order according to the arrangement of Abjad.

Nothing is known about the author.

The last two treatises are in one hand. Written in clear Naskh, with the headings in red.

Not dated. Probably 12th century A. H.

No. 2795

fol. 107 ; lines 23 to 28 ; size 12 × 3 ; 14 × 3½.

AL-MAJMÛ'AH

The present majmû'ah consists of five independent works on different subjects by different authors.

fol. 1—28^b.

I

لوعة الشاكي و دموعة الباكي

LAU'AT AṢH-ṢHÂKÎ WA DAM'AT AL-BÂKÎ

A considerably old copy of *Lau'at Aṣh-Ṣhâkî wa Dam'at Al-Bâkî*, a well-known work in 'Arabic Literature, consisting of a love story, composed in most elegant rhymed prose.

Beginning :—

ولابد من شكوى الى ذى مروءة يواسيك أويسليك أو يتوجع
إما بعد حمد الله الذى قضى بالمحبة والولوع الخ -

The authorship of the work is in dispute. H. Kh., iv, 344, ascribes it to Zainaddîn Manşûr bin 'Abdarrahmân ash-Shâfi'î (d. 967/1559). Brock., ii, 32, 335 and suppl., refers to the above mentioned author and Şalâhaddîn Khalîl bin Aibak aş Şafadî (d. 764/1363) both as its authors. In Berlin, Nos. 8552-3, Şaffiaddîn al-Hillî (d. 750/1349) and 'Alâ'addîn bin Sharaf al-Mâridînî are also mentioned as its authors (See also Sarkîs, 1213). The cover of our copy ascribes its authorship to Abu'l Maḥâsin Jamâladdîn Yûsuf al-Khaṭîb (d. 874/1469). The oldest copy of the work written in the 8th century A. H. is silent about the identity of the author. (cf. Sarkîs, loc. cit.) In view of these conflicting statements it is difficult to determine its authorship definitely.

For other copies see Br. Mus., 1442; Gotha, 2046-7; Paris, 3074, 3658/12, 4642; Cairo, iv, 231; Berlin, loc. cit.; and Scurial, 387, 431.

The work has been printed repeatedly. For editions see Sarkîs, loc. cit.

Foll. 28^b—29^a bear some extracts from *Ḥayât al-Ḥayawân al-Kubrâ* (for which see Sarkîs, 888) of ad-Damîrî (d. 808/1405), dealing with 'Ishq and connected points.

Written in clear Naskh, most folios having red-ruled borders; some pieces here and there being also in red.

Not dated. Apparently a little before or after 1074 A. H., the handwriting being identical with that of No. 2795/2 below.

Some folios in the beginning and the middle are in a later hand.

fol. 29^b—70^a.

II

ديوان الشاب الظريف

DÎWÂN ASH-SHÂBB AZ-ZARÎF

The Dîwân of Ash-Shâbb Az-Zarîf Ibn al-'Afîf at-Tilimsânî, arranged alphabetically.

Beginning :—

الحمد لله حق حمده.....وبعد فيقول الشيخ الامام الاديب - الخ

The first piece begins thus :—

يا زابر الطيف ماللطيف اغفاء حدث بذاك فما للحب اخفاء

The poet, whose full name is Shamsaddîn Muḥammad bin Sulaimân 'Afîfaddîn bin 'Alî at-Tilimsânî شمس الدين محمد بن سليمان عفيف الدين بن علي

التلمساني, commonly called Ibn al-'Afiḥ ابن العفيف and surnamed *Ash-Shabb az-Zarīf* الشاب الظريف, was born in Cairo (661/1263). He was brought up under the guidance of his father *ash-Shaikh 'Afiḥaddīn at-Tilimsānī* (d. 690/1291; see No. 2789/17, above), who was a prominent *ṣūfī* scholar and poet. He excelled in the art of composing verses and made his mark as a poet at a very tender age. He is highly spoken of by eminent biographers (see Sarkīs, 186). He died at Damascus in the very prime of his youth in 688/1289. He composed several works on different branches of literature. Six works of him including the present one, have been enumerated in Brock., i, 258 and suppl. For some account of his life see *Dastūr al-I'lām*, fol. 26; Sarkīs, loc. cit. For further bibliography see Brock., Suppl., loc. cit.

For other copies of the work see Escorial 451; Berlin, 7783; Gotha, 2774; Paris, 3176; Br. Mus., 616/21; and Brock., loc. cit.

For editions see Sarkīs, loc. cit.

Written within red-ruled borders, the heading also being in red. Dated 9 *Sha'bān* 1074/26-2-1664. The colophon of the scribe runs as follows:

تم ديوان الشاب الظريف في تاسع شهر شعبان المبارك الذي هو من شهور
سنة اربع وسبعين و الف -

The scribe does not reveal his name.

fol. 70^b—88^a.

III

ديوان ابن الدراء

DÎWÂN IBN AD-DARRÂ'

A complete, rare and exceedingly valuable copy of the *Dîwân* of Ibn ad-Darrâ', containing lyrical poems, *Qaṣīdah*, versified letters, *Muwashshah* and other forms of verse composition. Some pieces are followed by short introductions, which throw much light on the life and the literary activities of the poet.

The opening *Qaṣīdah* begins thus:

سباق اغن و روضة غناء و مدامة كرخية صهباء

The poet, whose full name is Muḥammad bin Nûraddîn bin Muḥammad ad-Dimashqî محمد بن نور الدين بن محمد الدمشقي, commonly called Ibn ad-Darrâ' (المعروف بابن الدراء), was born in 1028/1619 in Damascus. The date, 1025 A. H., as given by Brock, ii, 276, is apparently incorrect. (cf. Berlin, No. 7985 and *Khulâṣat al-Aṣar*, iv, pp., 249-257). He studied at his native place and attended the lectures of ash-Shaikh Najmaddîn al-Gazzî (d. 1061/1651; *Khulâṣah*, iv, 189-200) and others. Then he travelled to Egypt and attended the lectures of eminent scholars there. During his sojourn in Cairo, he composed two *Qaṣîdahs* in praise of ash-Shaikh Muḥammad bin Zain al-Âbidîn al-Bakrî (d. 1087/1677; *Khulâṣah*, iii, 465-68). The opening lines (مطلع) of the aforesaid *Qaṣîdahs* read thus (fol. 74^b) :

خليل حطا بالركائب في مصر سقاها وحياها المريع من المطر

and (fol. 75^a) :

من لقلب من الهوى لا يفيق و عيون انسانهن غريق

Thus the first *Maṭla'* (مطلع), recorded in *Khulâṣah*, iv, 252, as follows :

خليل حطا بالركائب في مصر وسقاها وحياها الهزيع من المطر

is not correct. The word مريع, as in the present ms., should be substituted for هزيع. According to al-Muḥibbî, *Khulâṣah* loc. cit., he twice offered pilgrimage to the holy land and visited Egypt more than once. His last pilgrimage to Mecca was in 1063/1653, as appears from an introductory note in the text (fol. 77^a) :

ولما كان بتاريخ شهر شوال سنة ثلاث وستين و الف توجه من مصر
قاصدا الحج.....الخ -

He stayed on at Mecca upto 1064/1654 and composed there a commentary on *Saqt az-Zand* (for which see Sarkîs, 328) of al-Ma'arrî (d. 449/1057) and dedicated it to zaid bin Muḥsin (1041-1077/1632-1666; *Khulâṣah*, ii, 176-186), the then *Sharîf* of Mecca, beginning with a *Qaṣîdah*, the *Maṭla'* (مطلع) of which runs thus :

خذ يمين الحمي قثم بدور طلعت في دجى الشعور تنير

But as his health deteriorated at Mecca and he died soon little after returning to his native place, Damascus, this commentary remained

incomplete. His death occurred on Saturday, 6th Ramaḍān 1065/30-6-1655. The introductory note on the above-mentioned Qaṣīdah runs thus - (fol. 77) :

وقال بمكة المشرفة يمدح الحاضرة الشاخنة في الشرف.....زيد بن محسن
بن الحسن وكان رحمه الله تعالى ألف شرحا على سقط الزند لأبي العلاء المعري في
مجاورته سنة اربع وستين وجعله برسم حضرة الشريف و صدره بهذه القصيدة
ثم ادركه الضعف بمكة المشرفة ولم يكله واستمر الى ان قدم دمشق وتوفي يوم
السبت وقت الزوال سادس شهر رمضان المعظم سنة ١٠٦٥ -

This is supported by Khulāṣah loc. cit., wherein a similar introductory note occurs. For further particulars of his life see Khulāṣat al-Aṣḥar loc. cit.; 'Iqd al-Jawāhir fol. 177^b; Tāj at-Ṭabaqāt. xi, 149. See also Brock., loc. cit.

Two incomplete copies of the work are noticed in Berlin, Nos. 7985-6.

The present ms. is very valuable. It was written in 1074/1664 or only nine years after the death of the author. The scribe, who does not reveal his name, seems to be an intelligent literary man of the time. He adds useful notes to some of the poems, regarding the circumstances in which they were composed. At least one of these useful notes has been transcribed from an autograph copy of the work, as appears from the words (وانقلت من خطه) in the following introduction (fol. 80) :

وانقلت من خطه ما صورته الحمد لله صورة ما كتبته ونحن بطيبة الغراء على
ساكنها افضل الصلوة والسلام للأخ المجل.....سيدى الشيخ ابراهيم بن.....
مولانا الشيخ عبدالرحمن الخيارى قدس الله روحه.....وهو هذه الايات.....
وكان ذالك على اثر مجلس السلام عليه في داره المعمورة به ان شاء الله فلما تفارقنا
حملنى ما نازلت من لطف شمايله.....فلم تنأ لك الروح المطبوعة على النشاط
عند معاينة مثل هذا المشهد ان ناغت بلبل السجية على الوسنان فتنبه من غفلته
وغرد فقال - الخ

in which he says that on seeing ash-Shaikh Ibrāhīm al-Madānī (d. 1083/1672; Khulāṣah, i, 25-28) bin 'Abdarrahmān al-Khiyārī (d. 1050/1646; Khulāṣah, ii, 367-8) at Madīnah at his own place, he greeted him with

courtesy and affection. At this he could not check his poetic impulse. The result was the poem referred to above.

Dated Wednesday, 5, Ramaḍân, 1074/23-3-1664.

The colophon of the scribe, who does not reveal his name, runs thus :

تم ديوان الشيخ محمد الدرا في نهار الاربعاء خامس شهر رمضان المبارك الذي
هو من شهور سنة اربع وسبعين والف -

fol. 88^b—103^a.

IV

ترجمان الاشواق

TARJUMÂN AL-ASHWÂQ

The *Dwânî* of ash-Shaikh al-Akbar Muḥyîaddîn Ibn 'Arabî (d. 638/1241 ; see Lib. Cat., v, ii, 293).

Beginning :—

قال الشيخ الامام.....محي الدين ابو عبدالله.....بن العربي الطائي الحاتمي
الاندلسي.....استخرت الله تعالى - الخ

The *dîwân* proper opens thus :

مارحلوا يوم بانوا البزل العيسا الا وقد حملوا فيها الطواويسا

The work contains the lyrical poems, which were composed during the months of Rajab, Sha'bân and Ramaḍân, A. H. 611, when the poet was performing 'Umrah, as appears from the following statement in the introduction (fol. 88^b) :

وقدت في هذه الاوراق ما نظمته من الايات الغزلية بمكة المشرفة في رجب
وشعبان ورمضان من سنة احد عشر (Sic) احدى عشرة) وستاية في حال اعتباري
هذه الاشهر اشير الى معارف ربانية وانوار الهية -

See also Brock., i, 447 and suppl., where the date of composition differs from that given in our copy. The poet himself wrote a commentary upon the present *dîwân*, called *Dakhâ'r al-A'lâq fî Tarjumân al-Ashwâq* (ذخائر الاعلاق في ترجمان الاشواق), which has been printed since long (cf. Sarkîs, 178).

For other copies of the work see Berlin, 7748; Gotha, 2268; and Brock., loc. cit.; See also H, Kb., ii, 276, where the authorised (written by the author himself) commentary is called فتح الذخائر والاعلاق.

The handwriting is identical with that of the preceding work.

Not dated. Apparently 11th century A. H.

fol. 103^b—104^a.

V
حزب النوى
ḤIZB AN-NAWAWĪ

A copy of a prayer (حزب) ascribed to Muḥyīaddīn Abū Zakariyāḥ Yaḥyā bin Sharaf an-Nawawī, the celebrated traditionist and ṣūfī scholar (d. 676/1278; see Lib. Cat., v, i, 192).

Beginning :—

بسم الله اكبر الله اكبر الله اكبر اقول على نفسى وعلى اهلى وعلى اولادى - الخ

For other copies see Berlin, No. 3882; Gotha, Nos. 821, 864; and Leid, No. 2200/6.

The work has been commented upon by Muṣṭafā bin Kamaladdīn aṣ-Ṣiddīqī al-Bakrī (d. 1162/1749) and Aḥmad as-Sijā'ī (d. 1190/1776). For copies of which see Berlin, Nos. 3883-4.

For another commentary by Muḥammad bin aṭ-Ṭaiyib al-Fāṣī (d. 1170/1756) see No. 2803/2.

Written in clear and fully vocalised Naskḥ. Not dated. Probably Twelfth century A. H.

On fol. 104^b—107^a, are quoted various pieces of verse.

On a flyleaf, near the end, it is stated in the following note that the ms. was sometime in the possession of one Aḥmad bin 'Abdarrahman :—

من كتب العبد الفقير السيد احمد ابن الشيخ عبدالرحمن ابن عبدالله ابن محيى
عبدالرحمن الحنبلى القادري الموقت بحلب عنى عنه -

No. 2796.

foll. 125 ; lines 5 ; size 7 × 4 ; 5 × 3.

AL-MAJMÛ'AH

A beautiful and well-decorated copy of a Majmû'ah on prayer. It contains eleven short treatises on the subject. Some of the prayers seem to be the composition of Shī'ah authors.

All are in one hand. Not dated. Probably 12th century A. H.

foll. 1^b—6^b.

I

دعاء مستجاب

DU'Â' MUSTAJÂB

A prayer beginning with :

اللهم انى استلک باسمک العظیم الاعظم الاجل - الخ

The author is not known.

Written in elegant Naskh with full vowel-points in red, within gold-ruled borders. The first page is much illuminated. The interlinear spaces are filled with decorations in light red between gold ruled lines.

Fol. 1^a, bears an illegible seal like that of Wājid 'Alī Shāh (1263-1272/1847-1856), the last king of Oudh (India). There is also a note :
فہ کتب خانہ عام ہنکی پور نذر کردم
by Saiyid Şafdar Nawwâb of Patna City, indicating the presentation of the ms. to the Library.

foll. 7^a—26^b.

II

دعاء مشلول

DU'Â' MSHALÛL

A work on prayer, beginning with :—

اللهم انى أسألك باسمک بسم الله الرحمن الرحيم يا ذا الجلال و الاکرام يا
حى يا قيوم يا حى - الخ

The author is not known.

The handwriting and decorations being identical with those of No. 2796/1 above.

foll. 27^a—31^b.

III

دعاء عافيت

DU'Â' 'ÂFIYAT

Another prayer, called *Du'â' 'Âfiyat*, beginning with :

اللهم صل على محمد و آلِهِ و البسني عافيتك و جالني عافيتك الخ -

The compiler is not known.

The handwriting is identical with that of the previous ms. The interlinear spaces are left blank within gold-ruled lines.

foll. 32^a—35^a.

IV

دعاء هلال

DU'Â' HILÂL

A prayer opening with :—

ايها الخلق المطيع الدائب السريع المتردد في منازل التقدير المتصرف في تلك
(؟) (ذلك) التدير - الخ

The prayer relates to the new moon (هلال) of the month and its blessings for the believers.

The author is not known. The handwriting is identical with that of the preceding ms. ; but the vowel-points are not carefully set.

foll. 35^a—36^a.

V

دعاء نور

DU'Â' NÛR

A short prayer. It is named *دعاء نور*, probably on account of the word *نور* occurring frequently in it. It begins thus :—

بسم الله النور بسم الله نور على نور - الخ

The author is not known. The handwriting is identical with that of the previous works ; but the vowel-points are in black.

Foll. 36^b—39^a, are blank.

Foll. 39^b—86^b.

VI

دعاء گنج العرش

DU'Â' GANJ AL-'ARSH

A well-known work on prayer, beginning with :—

لا اله الا الله الحكيم الكريم لا اله الا الله العلي العظيم الخ -

The author is not known.

Handwriting is similar to that of No. 2796/1 above. The frontispiece is richly and tastefully illuminated. Interlinear spaces are filled with light red decorations within gold-ruled lines.

On fol. 87^a there is a seal of Amjad 'Ali Shâh, King of Oudh (1258-1263/1842-1847), bearing the inscription :—

۱۲۶۰

ناسخ هر مهر شد چون شد مزین بر کتاب

خاتم امجد علی شاه زمان عالی جناب

The seal is dated A.H. 1260.

Foll. 87^b—88^a are blank.

foll. 88^b—102^b.

VII

دعاء عشرات

DU'Â' 'ASHARÂT

A prayer opening with :—

سبحان الله والحمد لله ولا اله الا الله والله اكبر ولا حول ولا قوة.....سبحان

الله اثناء الليل الخ -

The author is not known. Most probably it is the composition of some Shî'âh author, as the following piece in the text is apt to suggest (fol. 93^b) :—

و اشهد ان علی ابن ابی طالب امیر المومنین حقا حقا و أن الائمة من ولده

هم الائمة الهداة المهديون غير الضالين ولا المضلين - الخ

Some pieces towards the end (foll. 100^a—102^b) are directed to be recited ten times.

Foll. 103 is blank.

fol. 104^a—116^b.

VIII

دعاء مکرم

DU'Â' MUKARRAM

A copy of a prayer, said to be extraordinary in its effect. A lengthy note in Persian fully expounding its beauties, advantages and good effects, is added in the beginning.

The introductory note opens thus :—

این دعائست عظیم الشان و فضیلت او عظیم است منقول است از حضرت رسول الله صلی الله علیه و آله وسلم که فرمود تعلیم مکنید این دعا را بیدان و تعلیم کنند بخوبان - الخ

The prayer begins thus :—

اللهم انک حمید مجید ودود شکور کریم وفی ملی اللهم انک ثواب وهاب سریع الحساب - الخ

The following note in the introduction (fol. 106) :—

خواننده این دعا با حضرت رسول الله صلی الله علیه و آله وسلم در جوار آنحضرت بعد ازاں حضرت رسول الله صلی الله علیه و آله وسلم فرمود - الخ

indicates that this prayer was recited before the holy Prophet and was blessed by him.

The title is taken from the following note at the end of the introduction (fol. 107^a) :—

دعائے مکرم این است -

Foll. 117^a—120^a, are blank.

fol. 120^b—122^a.

IX

(دعاء چهل کاف)

(DU'Â' CHIHAL KÂF)

A short prayer, consisting of forty *Kâfs* (ك), one of the letters of the Arabic alphabet). It is followed by a note in Persian, indicating its virtues and good effects. It includes also some meaningless words.

The prayer runs thus :—

كفاك ربك كم يكفيك واكفة كفكافها يحكين كان من كلكا تكرر ككر
الكر في كبدي تحكى مشكشكة كللك لككا كفاك هاي كفاك الكاف كرتها
يا كوكبا كان يحكى كوكب الفلكا - (foll. 120^b—121^a)

On foll. 121^b—122^a, there are narrated some effective ways of reciting قل هو الله. It is said in the note attached to it, that the recitation of قل هو الله in the various ways stated (see fol. 121^b), will insure success in the pursuit of any object.

The author is not known. It is stated in the beginning (fol. 120^b) that the prayer was blessed by 'Ali bin Abi Ṭâlib, the fourth Caliph (35—40/656—661). However, among the sunnî sūfis of our place, it is generally ascribed to Shaiikh 'Abdalqâdir al-Jîlî (d. 561/466).

foll. 122^b—106^a.

X

(دعاء هفت مبین)

(DU'Â' HAFT MUBÎN)

The present prayer deals with the ways of reciting *Sûrat Yâsîn* (سورة يس; Chapter xxxvi of the Qur'ân). This *sûrah* contains seven *mubîn* (مبین) e.g. the word (مبین) occurs seventimes in the *sûrah*. All the forms of reciting explained in the ms. relate to these *mubîn*. Something is directed to be recited after every *mubîn*. The prayer is to be opened thus, as stated in the introductory note :—

اول دو رکعت نفل بخوانند در هر رکعت سوره فاتحه یکبار و سوره
قل هو الله احد سه بار بعد ان اعوذ بالله من الشيطان الرجيم ده بار و صلى الله عليك
يا رسول الله صد بار و اللهم اغفرلى و تب على صد بار و بسم الله الرحمن الرحيم
صد بار و سوره را شروع کند اول ده بار لفظ يس را تکرار کند تا مبین
اول بخواند و مبین اول را ده بار تکرار کند و بخواند -

After this opening note, *sûrat Yâsîn* (يسن) proper begins thus :—

يس و القرآن الحكيم انك لمن المرسلين .. الخ

At the end of each *mûbîn*, there are directions for reciting something like that contained in the opening note. At the end of the *sûrah* there are other directions regarding the rules and the rituals to be observed during the recitation of the prayer.

The author is not known.

On fol. 136^b, there is a very short prayer, beginning with :—

اللهم انى استئلك باسمك الاحد الصمد - الخ

fol. 137^b—151^b

XI

(ادعية متفرقة)

(AD'İYAT MUTAFARRIQAḤ)

A work on prayer, containing some useful *Ad'iyahs* (ادعية). It begins thus :—

اللهم صل على محمد و آل محمد اللهم انى استئلك يا من له لطف خفى - الخ

No. 2797

fol. 94 ; lines 8 ; size 5 × 3½ ; 4 × 2.

AL-MAJMÛ'AH

A copy of a *Majmû'ah* consisting of 10 works on prayer and other subjects, written in different hands.

fol. 1^b—25^b.

I

(دعاء)

DU'Â'

An anonymous prayer composed of some *sûrah* (سورة) and miscellaneous verses (آية) of the *Qur'ân*. Not a single word is added by the compiler. The prayer opens with the first *âyat* (آية) of the *Sûrat al-Mulk* (سورة الملك ; chapter lxxxvi) thus :

تبارك الذى بيده الملك - الخ

The compiler is not known.

Written in fully vocalised Naskh, within red-ruled borders.
Not dated. Probably 12th century A. H.

fol. 26^a—32.

II

دعاء سریانی

DU'Â' SURYÂNÎ

A copy of a versified prayer, entitled *Du'â' Suryânî*, with an interlinear Persian translation in verse.

Beginning :—

انا الموجود فاطلبنى تجدنى فان تطلب سوائى لم تجدنى

Each verse is preceded by a note in Persian indicating the purpose for which it is designed and the rule to be observed in its recital and is followed by a versified Persian translation. For example, the second verse of the prayer is preceded by the following note :

بطلب حاجت از بادشاهان هر روزیست بار بخواند -

The verse proper runs thus :

انا المقصود لا تقصد سوائى كثير الخلق فاطلبنى تجدنى

It is followed by the following Persian translation :

چون من مقصود باشم در دوعالم مجو غیرے مرا اے بنده هردم
خلاق را منم خلاق بیشك ز من موجود شد حوا و آدم

The original text is written in ordinary Naskh, the translation and, the introductory note being in Nasta'liq. The notes are in red. Dated Friday, the 1st Jumâdâ I, fifth year from the *Julûs* of Muḥammad Shah the Emperor of Delhi (1131-1161/1719-1748), that is to say A.H. 1136 = A. D. 1724.

The colophon of the scribe runs thus :—

تمت تمام شد مالک الحق سید خیر الله ولد سید عبداللطیف ساکن شکوه آباد
بروز جمعه تاریخ غره جادی الاول (؟ جادی الاولی) سنه ۱۰ جلوس محمد شاه
بادشاه الغازی. تمام شد از رقیمه لعل محمد -

Scribe : لعل محمد

On fol. 32^b—34^b, there are miscellaneous short prayers.

fol. 35^a—36^a.

III

(صلوة)

ṢALĀḤ

An anonymous short prayer (صلوة) beginning with :—

اللهم صل على محمد عين العائنة (؟ ية) كنز الهدائة (؟ ية) - الخ

The author is not known.

Written in clear Naskh. Not dated. Probably Twelfth century A.H.

fol. 36^b—51^b.

IV

(دعاء مستغاث)

DU'Ā' MUSTAGĀṢ

A prayer addressed to the Holy Prophet, in which the word (مستغاث) occurs repeatedly after every piece. The prayer is composed mostly in the form of (صلوة).

Beginning :—

الحمد لله على ما مضى و الحمد لله على ما بقى - الخ

The (صلوة) proper opens thus :—

صلى الله على النبي الامى انت خيار الله المستغاث الى حضرت الله تعالى، الصلوة والسلام عليك يا رسول الله رسول سيد الكونين فتاح فاتح الله المستغاث الى حضرت الله تعالى، الصلوة والسلام - الخ

The author is not known.

Written in good clear Naskh, within gold and coloured ruled borders on gold-sprinkled ground.

Not dated. Probably 12th century A.H.

Fol. 52^a bears a short prayer, beginning with :—

يا من يدك مقاليد - الخ

fol. 52^b—54^a.

V

(دعاء)

DU'Â'

An anonymous prayer beginning with :—

الهي سيدى و مولائى (؟ي) ضاقت المذاهب إلا عليك - الخ

The author is not known.

Written in Naskh. The scribe seems to be an ignorant man, the ms. being full of clerical errors.

On fol. 54^b—55^b, are miscellaneous short prayers. Fol. 56^a is blank.

fol. 56^b—60^a.

VI

القصيدة الغوثية

AL-QAŞÎDAT AL-ĞAUŞÎYAH

A copy of the well-known mystic poem *Al-Qaşîdat Al-Ğauşîyah*, generally ascribed to *Shaiikh Muḥyiaddîn 'Abdalqâdir al-jîlî* (d. 561/1166). See Lib. Cat., vol. xxiii, No. 2525, where the work is noticed under the title *Al-Qaşîdat Al-Khamriyah* (القصيدة الخمرية).

Beginning :—

سقانى الحب كاسات الوصال فقلت لخمزتى نحوى تعالى الخ

Written in Naskh, within gold and coloured ruled borders. The interlinear spaces are filled with gold.

Not dated. Probably 12th century A. H.

Scribe :—عبد على

On fol. 61, there is a note in Persian indicating the properties and efficacies of the present *Qaşidah*.

Fol. 60^b and 62^a are blank.

fol. 62^b—69^b.

VII

دعاء سريانى

DU'Â'-SURYÂNÎ

A copy of *Du'â' Suryânî*, with an interlinear versified Persian translation. See No. 2797/2, above.

The Persian translation in the present ms. seems to be by another author, since it differs from that of the above-mentioned copy.

Beginning :—

انا الموجود - الخ

Written in ordinary Naskh, the interlinear translation being in red.

On foll. 69^l—71^a, various ways of reciting the Divine name (يا باسط) are explained with *Nuqûsh* (نقوش), according to the usage prevalent among the *Şûfis*.

foll. 71^b—74^b.

VIII

(قصيدة)

QAŞÎDAH

An anonymous *Qaşîdah*, in praise of the Holy Prophet, in the rhyme of the celebrated *Qaşîdat al-Burdah* (for which see Lib. Cat., xxiii, 2529-36), beginning with :

زاد اشتياقي لخير ان بدي سلم و هام قاي لذكر البان و العلم الخ

The style and diction of the *Qaşîdah*, bear an Indian stamp of an ordinary standard, devoid of any charm or eloquence.

Author : *Shâh Rukn 'Âlam* شاه ركن عالم. No account of him is found.

A short prayer beginning with :

اللهم ارزقنا بهذا الذي المحبوب ان ترزقنا حبه - الخ

is added in the end.

No other copy is known.

Written in ordinary Naskh, within gold and coloured rule borders.

Not dated. Probably 12th century A. H.

foll. 74^b—80^b.

IX

القصيدة الغوثية

AL-QAŞÎDAT AL-GAŪŞÎYAH

Another copy of *Al-Qaşîdat Al-Gaŷŷiyah*, ascribed to *Shaikh Muhyiaddîn 'Abdaqâdir al-jîlî* (d. 561/1166). see No. 2797/vi above.

The present copy opens with an introductory note in Persian expounding the beauties and properties of the *Qaşîdah*.

The note is identical with that occurring at the end of the above-mentioned copy (fol. 61). Then follows a short prayer (foll. 76^b—77^a) beginning with :—

اللهم صل على سيدنا محمد صلوة تنجيها بها - الخ

The *Qaṣīdah* proper begins on fol. 77^a, as usual with :—

سقانى الحب - الخ

The handwriting is identical with that of No. 2797/viii, above.
foll. 81^a—92^a.

X

(دعاء)

DU'Â'

Some forms of prayers consisting of the following :

Foll. 81^a—81^b I. اللهم انى استلك بصدق ابى بكر - الخ

Foll. 81^b—83^b II. الهى انت ربى و انا عبد الهى - الخ

The word الهى occurs repeatedly after every piece.

Foll. 83^b—84^b III. الصلوة عليك يا خير الورى - الخ

Most part of these prayers is in Persian.

Foll. 84^b—86^b IV. مناجات حضرت پير دستگير سرتاج پيران پير من - الخ

Foll. 86^b—87^b V. مدح يا شيخ صمدانى - الخ

Foll. 88^a—92^b VI. اول فاتحه حضرت خواجه عبدالحق نجبوانى و بارواح
خواجه با يزيد - الخ

The form of reciting *fātiḥah* and praying for the fulfilment of desires are described in the prayer.

It ends with the following verse (آية) from the Qur'ân :

رب قد اتيتنى من الملك - الخ

On foll. 92^b—94^a, there are some *Nuqṣah*, according to the rules and practices prevalent among the ṣūfīs.

On fol. 95^a, a *ṣalâḥ*, beginning with :

اللهم صل على نبينا و شفيعنا - الخ

is inserted.

The handwriting is quite identical with that of the ms. No. 2797/viii, above.

No. 2798

foll. 72 ; lines 9 ; size $6\frac{1}{2} \times 5$; 5×3 .

AL-MAJMÛ'AH

A beautiful and well-decorated copy of a *majmû'ah*, containing eight works on prayer, mostly of *Shi'ah* origin.

foll. 1^a—4^b.

I

دعاء فتح نامہ

DU'Â' FATH NÂMAH

A prayer called *Fath Nâmah*. For further details see Lib. Cat., xxiv, No. 2763. The present copy seems to be incomplete inasmuch as only the first part of the prayer noticed in No. 2763, is found here. It ends thus (fol. 4^b) :—

و تفرج بها عنى كل هم و غم برحمتك يا ارحم الراحمين -

There is a slight difference in the beginning also.

While the ms. No. 2763 opens thus (fol. 1^b) :—

هذا الدعاء فتح نامہ اللهم افتح لنا ابواب خيرك و لطفك و راقتك و رزقك
و رحمتك بفضلك و جودك و كرمك يا ارحم الراحمين و اذا لقوا الذين - الخ

the present ms. begins as follows :—

اللهم افتح لنا ابوابنا بفضلك و خيرك و راقتك و رحمتك يا ارحم الراحمين
و اذا لقوا الذين - الخ

The ms. bears no title. It has been taken from No. 2763, mentioned above.

foll. 5^a—19^b.

II

تسبیح صبح

TASBÎḤ ṢUBḤ

The present *Tasbîḥ* contains a set of prayers to be recited in the morning, with full directions. Introductory notes are in Persian.

The opening note runs thus :

تسبیح فی الصبح چون صبح صادق طلوع کند - الخ

The first lengthy portion in this set of morning prayers begins as follows :—

اللهم انی استلک رحمة من عندک تهدي بها قلبي - الخ

The compiler is not known. Some portions are said to have been handed down by narration from the holy Prophet.

The title is based upon the opening note.

foll. 19^b—27^b.

III

دعاء صباح

DU'Â' ŞABÂḤ

A valuable copy of *Du'â' Şabâḥ*, a prayer generally attributed to Amîr al-Mu'minîn 'Alî bin Abî Tâlib (d. 40/66), the fourth caliph. See Lib. Cat., xxiv, 2769/3, where a copy of the work has been noticed. The present copy, however, differs from the one just referred to in some respects.

The introductory note included in the present ms., which opens as follows :—

چنین منقول است کہ فرمود.....ألا اد لكم على الذخيرة العظمى - الخ

is not found in ms. No. 2769/3. There is also slight difference towards the end of the text of the prayer.

The portion beginning with الخ (fol. 26^a) and ending with دعوة كل مجيبى عند كل دعوة (fol. 27^a) in the present ms. is not found in the copy referred to above.

foll. 27^b—43^a.

IV

زیارت نامه

ZIYÂRAT NÂMAḤ

A work containing prayers designed to be recited while visiting the tombs of Imâms, according to the Shî'ah tenets. It also prescribes the

rules for paying homage to the departed souls and for offering prayers for them.

Beginning :—

زيارت نامہ حضرت امير المومنين روى جابر الجعفي مضى على
بن الحسين الى مشهد امير المومنين فوقف ثم بكى و قال السلم عليك يا امير
المومنين - الخ

The ms. contains the following *Ziyârat Nâmahs* :

- | | | |
|----------------------|-------|--|
| Fol. 27 ^b | I. | زيارت نامہ حضرت امير المومنين - |
| Fol. 30 ^a | II. | زيارت مولانا و سيدنا ابى عبد الله الحسين بن على - |
| Fol. 32 ^b | III. | (زيارة) على بن الحسين عليهما السلم - |
| Fol. 33 ^b | IV. | (زيارة) الشهداء |
| Fol. 34 ^a | V. | (زيارة) مشهد العباس - |
| Fol. 35 ^a | VI. | زيارة جامعة في جميع مشاهد الانبياء والائمة عليهم السلم - |
| Fol. 36 ^b | VII. | زيارة الامام ابى الحسن موسى بن جعفر الكاظم عليهم السلم - |
| Fol. 38 ^b | VIII. | زيارة الامام ابى جعفر الثانى محمد بن على الجواد عليهم السلم - |
| Fol. 40 ^b | IX. | زيارة العسكريين عليهم السلم - |

The author is not known. The title is based upon the opening note.

On fol. 43^b an incomplete preface to some work in Persian is recorded. It is also much water-stained.

fol. 44^a—47^a.

v
(دعاء)
DU'Â'

An anonymous prayer beginning with :—

بسم الله الرحمن الرحيم - اعيز نفسى و دينى اهلى - الخ

The author is not known.

foll. 47^a—55^a.

VI

(ادعية منقولة من مهج الدعوات)

AD'IYAT MANQÛLAT MIN MUHAJ AD-DA'WÂT

The present ms. contains selected prayers from Muhaj *ad-Da'wât*, the well-known work on prayer, held in great esteem by Shî'ahs. See, Lib. Cat., xxiv, No. 2716, where a copy of the work is noticed.

Beginning :—

دعاء منقول لمن [Sic.] اكتاب مهج الدعوات رواه انس عن النبي صلى الله عليه وسلم انه قال من استعمله كل صباح - الخ

Other prayers open with the words ومن ذلك دعاء الخ

foll. 55^b—56^b.

VII

دعاء فراش امير المؤمنين

DU'Â' FIRÂSH AMÎR AL-MU'MINÎN

A prayer entitled *Du'â' Firâsh*, designed to be recited day and night as stated in the opening note, which runs as follows (fol. 55^b) :—

دعاء فراش امير المؤمنين.....كه در شب و روز خوانند - الخ

The prayer proper begins thus :—

اصبحت اللهم معتصما بذكمامك المنيع الذي لا يطاول ولا يحاول - الخ

The compiler is not known. On foll. 56^b—59^a, two prayers called دعاء خضر and دعاء قطب الاقطاب are mentioned with some other miscellaneous prayers.

foll. 58^a—60^a.

VIII

دعاء بازوبند امير المؤمنين

DU'Â' BÂZÛ BAND AMÎR AL-MU'MINÎN

A prayer said to be narrated from 'Alî bin Abî Tâlib (d. 40/661), the fourth Caliph and designed to be worn on arms, as appears from its title. There is no introductory note in the beginning.

It opens as follows :—

دعاء بازو بند امیر المومنین علیه السلام یا صانع کل مصنوع و جابر کل
کسیر - الخ

On foll. 60^a—72^b, are different anonymous prayers.

All are in one hand. Written in good beautiful Naskh, the headings being in Raiḥân and Ṣulṣ characters in gold and red. Has a frontispiece with gold and coloured ruled borders. The sentences are separated by dots in gold. The fly-leaf at the beginning and fol. 72^b bear the signatures of some former owners of the ms., dating earlier parts of 12th century A.H.

Not dated. Probably 10th century A. H. The scribe does not reveal his name. But the following anonymous note on the fly-leaf (نخط ملا) indicates that the ms. was transcribed by Mullâ 'Abdallâh Ṭabbâkh, which in the absence of any contradictory statement, may be accepted. This 'Abdallâh Ṭabbâkh was a great penman and an eminent calligrapher of his time. He has been mentioned in Taḍkirah-i-Khushnawîsân, p. 125, but no date is given.

In Mir'at al-'Âlam (fol. 423^a), he has been mentioned among those who flourished in the reign of Sulṭân Ḥusain Mirzâ (873-911/1469-1506; see Beal's Biographical Dictionary, p. 391). He died in 885/1480. See Taḍkirah-i-Khushnawîsân by Mirzâ Sanglâkh, vol. 1, p. x.

No. 2799

foll. 50 ; lines 9 ; size 6½ × 3 ; 4½ × 2.

AL-MAJMÛ'AH

A Majmû'ah consisting of 22 different treatises on prayer. Most of them bear no title. All are in one hand. Written in good Naskh with diacritical marks though sometimes given carelessly. Golden and coloured lines round the pages.

Not dated. Probably 12th century A. H.

foll. 1^b—2^l.

I
(دعاء طلب رزق)

DU'Â' TALAB RIZQ

A form of prayer, asking God for the grant of sustenance, beginning with :

اللهم انه ليس لى علم بموضع رزقى و انما نطلبه - الخ

The author is not known. The title is derived from the first sentence in the text.

foll. 3^a—4^a.

II

(دعاء)

DU'Â'

A very short prayer, to be recited for the safety of women, children and property. The prayer is said to have been derived from al-Imâm Ja'far aş-Şâdiq (d. 148/765) as appears from the following introductory note in the very beginning :—

در کتاب طیبہ ائمہ علیہ السلام از حضرت صادق علیہ السلام روایت کرده
است کہ محافظت نمایند زنان و فرزندان و مالها خود را بخواندن این بعد
نماز عشا (fol. 3^a)

The prayer proper open thus :—

اعیذ نفسی و ذریقی و دینی - الخ

Another short دعاء, designed to be recited after each of the five daily prayers, is annexed to the above. It consists of the concluding verses (آیات) of Sûrat al-Baqarah (سورة البقرة; chapter II) of the Qur'ân opening with :—

آمن الرسول بما انزل - الخ

foll. 4^a - 5^b.

III

(دعاء قضاء دین)

DU'Â' QADÂ' DAIN

A prayer intended to be recited daily after every صلاة for the sake of obtaining freedom from debts, as stated in the following opening note :

(fol. 4^a) ایضا بعد هر نماز بجمہ اداء دین هر روز بخواند -

The prayer opens thus :—

اللهم صل علی محمد و اله و هب لی العافیة من دین تخلفی به وجهی - الخ

The prayer is full of praise for poverty (نقر) and condemnation of extravagance (اسراف).

The author is not known. The title is based upon the opening note mentioned above.

fol. 5^b—6^a.

IV

(دعاء جبرئیل)

DU'Â' JIBRA'ÎL

A short prayer beginning with :

اللهم انی ادعوك باسمك الواحد الاعز - الخ

The prayer is preceded by the following note :

در حدیث دیگر از حضرت رسول الله صلى الله عليه وآله منقول است که چون یهودان جمع شدند که حضرت عیسی را بکشند جبرئیل آمد و آنحضرت را فرو گرفت چون حضرت عیسی نظر به بالا کرد دید که بر بال جبرئیل نوشته است -

in which it is stated that when the Jews assembled to execute Christ, Gabriel came down from heaven and grasped him. When Christ looked above, he observed that the following prayer was written on the wings of Gabriel.

The author is not known. The title is based upon the above-mentioned note.

fol. 6^b.

V

(دعاء)

DU'Â'

A very short prayer for recital for the achievement of objects of all kinds. It consists of *Ṣalâḥ* (hundred times) with *sûrat al-Fâtiḥah* (chapter i) and *sûrat al-Ikhlâṣ* (chapter cxii) (seven times each), to be recited after *Ṣalât al-'Ishâ'*. In the end, the following :

یا حجت ابن ابن حسن العسکری علیه السلام ادرکنی-

is to be recited hundred times for the completion of the prayer.

The compiler is not known. But, however, the Shī'ah origin of its composition is evident from the abovementioned prayer, i.e.,
يا حجت ابن - الخ

The note explaining the forms of prayer is in Persian.

fol. 7^a.

VI

(دعاء)

DU'Â'

A prayer designed for the achievement of all objects. It consists in the recitation of the following Qur'ânic verse :

رب اشرح لي صدري ويسر لي امري واحلل عقدة من لساني يفقهوا.....

on the days of the week, as many times as prescribed for each day. The recitation begins on Thursday and comes to end on Sunday.

The compiler is not known. The note detailing the rules of recitation is in Persian.

fol. 7^b—13^b.

VII

دعاء صباح

DU'Â' ŞABÂḤ

A copy of Du'â' Şabâḥ, beginning with :—

اللهم يا من دلح لسان الصباح - الخ

For further details see Lib. Cat., xxiv, 2769/3 and No. 2798/3, above, where other copies of the work have been noticed.

The present ms., however, differs towards the end from those mentioned above. Whereas ms. No. 2769/3 runs thus towards the end :

..... وترزق من تشاء بغير حساب لا إله إلا أنت سبحانك اللهم بحمدك

من ذا يعلم قدرك ولا يخافك - الخ (fol. 18^b)

the present ms. runs as follows :—

..... وترزق من تشاء بغير حساب فالق الاصباح وفالق الحب والنوى

يسبح له ما في السموات والارض وهو العزيز الحكيم اللهم ما قلت من قول او

حلقت من حلف - الخ (fol. 12^a)

fol. 13^b—15^a.

VIII

(دعاء عاشوراء)

DU'Â, 'ÂSHÛRÂ'

A short prayer to be recited seven times on the day of 'Âshûrâ' (the 10th of Muḥarram) for the purpose of achieving long life.

Beginning :—

سبحان الله ملأ البزان و منتهى العلم ومباغ الرضا وزنة العرش - الخ

In the middle of the text (fol. 14^a), there is a note in Persian indicating that Ṣalâḥ should be recited ten times, before beginning the prayer proper which opens as follows (fol. 14^a) :—

يا فارح كرب ذى النون يوم عاشورا - الخ

The compiler is not known. The title is derived from the first sentence in the text.

On fol. 15^a—19^b, different verses from the different *sûrahs* of the Qur'ân have been arranged in the form of two prayers without any note regarding their forms and effects. The two are separated only by *Bismillâh* بسم الله الرحمن الرحيم. The first opens with the 4th verse (آية) of سورة الأئدة (chapter v) as follows (fol. 15^a) :—

حرمت عليكم الميتة - الخ

and the second opens with the following verse of the سورة البقرة (chapter ii) as follows (17^a) :—

و اذ اخذنا ميثاقكم - الخ

fol. 20.

IX

(دعاء)

DU'Â'

A prayer beginning with :—

اللهم شئت شملهم - الخ

A note on the margin in a later hand indicates that the present prayer is designed to secure immunity from the onslaughts of enemies. This is

to be recited, according to the above-mentioned marginal note, seven times after ablution (وضوء).

The compiler is not known.

foll. 21^a—22^a.

X
(دعاء)

DU'Â'

A prayer said to have been handed down from the holy Prophet, beginning with:—

اعددت لكل هول لا اله الا الله ولكل هم - الخ

It is preceded by an introductory note in Persian indicating that whosoever recites it ten times a day, God forgives his four thousands sins and relieves him of the pangs of death (سكرات الموت), the punishment of the grave (عذاب القبر), and a 'hundred thousands dreads of the day of resurrection' صد هزار هول قیامت. Some other properties of the prayer are also enumerated.

The compiler is not known.

foll. 22^a.

XI
(دعاء)

DU'Â'

A very short prayer, preceded by a note in Persian indicating that it is designed for those beset with grief or involved in distress. It is to be recited seventy times.

Beginning :—

يا الله يا محمد يا علي - الخ

The compiler is not known.

foll. 22^b—24^a.

XII
(دعاء صبح و مساء)

DU'Â' ŞABÂḤ WA MASÂ'

A prayer designed to be recited every morning and evening.

Beginning :—

بِسْمِ اللَّهِ خَيْرَ الْأَسْمَاءِ بِسْمِ اللَّهِ رَبِّ الْأَرْضِ - الخ

The compiler is not known. The title is derived from a note in Persian in the beginning.

fol. 24.

XIII
(دُعَاءُ)
DU'Â'

A short prayer designed to be recited every morning.

Beginning :—

تَحَصَّنْتُ بِذِي الْمَلِكِ وَالْمَلَكُوتِ وَاعْتَصَمْتُ - الخ

The compiler is not known.

fol. 24^b—25^b.

XIV
دُعَاءُ نُّورٍ
DU'Â' NÛR

A copy of *Du'â' Nûr*. For further details see No. 2796/v, above. In the present ms. the prayer is called *مَجْرِبٌ لِلْحِفْظِ* (of proved efficacy for the development of memory), which is not pointed out in the above-mentioned copy.

Beginning : As the next preceding one.

fol. 25^b—26^a.

XV
(حِرْزُ صَبَاحٍ وَ مَسَاءٍ)
ḤIRZ ŞABÂḤ WA MASÂ'

A *ḥirz* to be recited in the morning and the evening.

Beginning :—

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنْ اللَّهِ - الخ

The compiler is not known. The title is derived from a note in Persian in the beginning.

fol. 26^b—28^b.

XVI
(دعاء)
DU'Â'

A prayer of repentance for all sins and to be recited at the time of suffering from the pangs of death **سکرات الموت**. It is belived that the prayer has the desired effect and relieves the distressed from the pangs of death.

Preceded by an introductory note in Persian, the prayer proper begins thus :—

اللهم اغفر لي الكثير من - الخ

The compiler is not known.

fol. 28^b—34^b.

XVII
(دعاء)
DU'Â'

A prayer said to have been blessed by the holy Prophet as efficacious for all purposes (fol. 28^b).

Beginning :—

اللهم انت الله انت الرحمن - الخ

It is preceded by a lengthy note (fol. 28^b—29^a) in Persian expounding the rules for its recitation and describing the peculiar properties of the different forms and modes.

The compiler is not known.

fol. 34^a—34^b.

XVIII
(دعاء)
DU'Â'

A very short prayer to be recited every morning or at the time of seeing a new moon (هلال).

Beginning :—

الله محمد على فاطمة - الخ

It is preceded by a short note (34^a) in Persian, explaining its utility.

The compiler is not known.

fol. 35^a—35^b.

XIX

دعاء قبض روح

DU'Â' QABD RÛḤ

Another short prayer designed to be recited on the death-bed for being relieved of the pangs of death (قبض روح).

Beginning :—

اللهم يا ملك الموت طيبي الموت - الخ

The title is derived from an introductory note in the beginning.

The compiler is not known.

fol. 35^b—36^a.

XX

دعاء رزق

DU'Â' RIZQ

A short prayer intended to be used for the purpose of supplicating for abundance of sustenance (سعة رزق).

Beginning :—

توكلت على الحى الذى لا يموت - الخ

The compiler is not known. The title is derived from a note in the beginning.

fol. 36^a—37^b.

XXI

دعاء تعويذ

DU'Â' TA'WÎD

A copy of *Du'â' Ta'wîd* (دعاء تعويذ), a prayer designed to be used as an amulet.

Beginning :—

اللهم يا ذا العرش المجيد الكريم والملك القديم - الخ

The compiler is not known. The title is taken from a short opening note in Persian which runs as follows (foll. 36') :—

دعاء تعویذ این است -

On foll. 37^b—39^b, miscellaneous verses (آیات) from the different chapters (سور) of the Qur'ân have been quoted.

foll. 39^b—41^a.

XXII
(دعاء)
DU'Â'

A prayer said to be effective for all purposes. It is to be recited once a day. It opens with a note in Persian expounding its peculiar effects and forms of reciting.

The prayer proper begins thus (fol. 40^a) :—

سلم قولاً من رب رحيم - الخ

The prayer is composed wholly of Qur'ânic verses. The compiler is not known.

On foll. 41^a—50^b, miscellaneous verses (آیات) from the different chapters (سور) of the Qur'ân, are quoted.

No. 2800

foll. 384 ; linse 17 ; size 5 × 5½ ; 7½ × 4.

AL-MAJMU'AH

An exceedingly beautiful and tastefully illuminated copy of a majmû'ah consisting of eleven treatises on Şûfism, Ethics and Prayer.

By Muḥyîaddîn 'Abdalqâdir al-Jîlî (d. 561/1165) and other authors.

foll. 1^b—6^b.

I

الرسالة الغوثية

AR-RISALAT AL-ĠAUṢĪYAH

A copy of ash-Shaikh 'Abdalqâdir's Ar-Risalat Al-Ġauṣīyah. See No. 2789/vi, above, where a copy of the present work is noticed under the title رسالة الغوثية.

The present ms. differs slightly from the above-mentioned copy in the beginning. It opens as follows :—

هذه الرسالة الغوثية من كلام حضرت غوث (؟ الغوث) الصمدانى،.....
الحمد لله كاشف الغمة و جالى الظلمة و مرسل حبيبہ صلى الله عليه وسلم بخير امته
فشرح لهم صلى الله عليه وسلم وعلى آله اوضح الخلق حجة اما بعد قطب [Sic] الاقطاب
العالم الفرد العارف بالله الدال على براهينه الداعى لخير منهج و مورد..... هو الشيخ
محيى الدين سيد عبدالقادر الجيلانى قال الغوث الاعظم المتوحش عن غير الله هو
المستانس بالله - الخ

The abovementioned copy runs thus :—

الحمد لله كاشف الغمة و الصاوة و السلام على نبيه خير البرية و شفيع الامة
اما بعد قال [Sic] الغوث الاعظم المستانس بالله المتوحش عن غير الله - الخ

There are also other slight differences in the course of the text, which do not affect materially the text and the meaning of the work. Fol. 7^a is blank.

fol. 7^b—16^a.

II

مكتوبات الغوث الصمدانى

MAKTÛBÂT AL-ĞAUŞ AŞ-ŞAMDÂNÎ

A very rare work containing letters of ash-Shaikh 'Abdalqâdir al-Jîlî (d. 561/1165), treating of sûfîc doctrines in a metaphorical form. Qur'ânic verses are extensively quoted. They number 275 verses as stated in the preface (fol. 7^b).

Beginning :—

الحمد لله رب العالمين..... اما بعد فهذه خمسة عشر مكتوبا من القطب الربانى
مشملة على حكم - الخ

It appears from the preface (fol 7^b) that the work originally contained fifteen letters. In the present ms. the fourteenth letter is wanting. The work is divided into the following 15 Makûb :—

- | | | |
|-----------------------|-----|--|
| Fol. 7 ^b . | I. | المكتوب الاول فى بداية جذبة الحق ونهاياتها - |
| Fol. 8 ^a . | II. | المكتوب الثانى فى بيان المجاهدة والرياضة وثمرتها - |

- Fol. 9^a. III. المكتوب الثالث في الخوف، والرجاء وثمرتها -
- Fol. 10^a. IV. المكتوب الرابع في التحريض على دفع الغفلة والتوبة عن المعاصي -
- Fol. 10^b. V. المكتوب الخامسة (Sic الخامس) في بيان معية الله تعالى واحاطة علمه تعالى بالاشياء -
- Fol. 11^a. VI. المكتوب السادس في بيان قهارية جذبة الحق تعالى و اطاعة عصاة النفسانية لها وظهور قيام السالك في هذا العالم -
- Fol. 12^a. VII. المكتوب السابع في الزهد وثمرته -
- Fol. 12^b. VIII. المكتوب الثامن (Sic الثامن) في الانس وثمرته -
- Fol. 12^b. IX. المكتوب التاسع في الترغيب في صحبة الابرار و ثمرتها و الزهد في الدنيا -
- Fol. 13^b. X. المكتوب العاشر في البكاء والعجز والتضرع والالتجاء الى الله تعالى -
- Fol. 14^a. XI. المكتوب الحادى عشر في التوحيد وثمرته -
- Fol. 14^b. XII. المكتوب الثانى عشر في الزهد والتحريض على صحبة الابرار -
- Fol. 15^a. XIII. المكتوب الثالث عشر في كمال المعرفة و كمال الدين و ثمرتها -
- XIV.
- Fol. 15^b. XV. المكتوب الخامس عشر في فوايد القلب السليم و العقل الكامل واليقين الصادق -

The work has neither been mentioned in Brock., nor in H. Kh. No other copy seems to have been recorded.

A Persian translation of the work with a commentary upon it by Shaikh 'Alī al-Muttaqī (d. 975/1567) is noticed in Lib., Pers., Cat., No. 1385. The Persian version of the work, however, contains eighteen letters. Letters 14th, 16th, 17th, and 18th are wanting in the present ms. There is some slight difference in arrangement also. cf. Lib., Cat., loc. cit.

fol. 17^b—18^b.

III

شجرة

SHAJARAH

A shajarah, beginning with the holy Prophet and ending with one

Shâh Sharîf Muḥammad Sharaf al-Ḥaqq Maḥbûb Muṭlaq al-qâdirî al-Jîlânî.
The heading runs as follows (fol. 17^b):—

شجرة حضرت شاه شريف محمد شرف الحق محبوب مطلق القادري-

Beginning:—

الهي بحرمات سيدى و مولائى سلطان الانبياء و خاتم النبيين اول محمد
و آخر محمد - الخ

The dates of the life of the above-mentioned Shâh Sharaf al-Ḥaqq and the place to which he belonged could not be traced.

fol. 19^b—278.^b

IV

ملفوظ الشيخ الربانى

MALFŪẒ AṢH-SHAIKH AR-RABBÂNÎ

A very fine copy of the sermons of Shaikh 'Abdalqâdir al-Jîlî, which is known variously as *Malûṣ Aṣh-Shaiḫ Ar-Rabbânî*, *Sittîn Majâlis* (India Office, No. 1246-7), *Al-Fatḥ Ar-Rabbânî wa al-Faiḍ As-Subḥânî* (Berlin, 3402) and *Al-Fatḥ Ar-Raḥmânî wa al-Faiḍ ar-Raḥmânî* (Sarkis, 728). Lib. Cat., xiii, 854, has noticed another copy under the incorrect title *Malûṣ al-Qâderîyah* (ملفوظ القادريه) although the title given at the end of the ms. is the ملفوظ لحضرة محبوب السبحانى. India Office, No. 619, suggests that it seems to be identical with *Jalâ' al-Khâṭir* (جلاء الخاطر), noticed in H. Kh., ii, 605, although the dates of the delivery of the first and the last sermons noted in H. Kh., loc. cit., differ from those mentioned in the text itself. For a comprehensive critical note on the work see India Office, 1246, where the accuracy of the dates of the sermons and their chronological order have been questioned. No doubt, the arrangement of these is not in a strictly chronological order.

The first sermon is dated 3rd Shawwal, 545 A.H., the 27th is dated 7th Jumâda II, 545 A.H., the 44th is dated 1st Shawwal 1945, and the 56th is also dated 1st Shawwal, 545. India Office, loc. cit., has, however, failed in its attempt at a reconstruction of the plan and accurately fixing the dates (e. g. 9th Rajab 545 was a wednesday and not a friday as suggested therein.) Its suggestion that there has been a mistake in assigning the years to the dates of some of the sermons is apparently feasible; but the attempt to correct the dates and the chronological order of the sermons is neither practicable nor profitable.

See also Brock. Supp., i, 778.

Beginning :—

نسب سيد اولياء الله عز وجل قال الشيخ بكرة يوم الاحد بالرباط
ثالث شوال سنة خمس و اربعين و خمس مائة الاعتراض على الحق عز وجل - الخ

There are marginal notes in the present copy, mostly extracted from *Bahjat al-Asrâr*, (foll. 32, 33, 37, &c.), *Mir'ât al-Jinân* (fol. 237^a &c.), *Futûḥ al-Ġaib* (fol. 243^b etc.) and other works of Ṣūfism.

It was printed at Cairo in 1281 A.H., 1302 A.H. (See Sarkîs, 7208) and in 1318 A.H. under the title *Al-Fath ar-Rabbânî wa al-Faiḍ ar-Raḥmânî*. Important contents are indicated on the margin in red beginning with the words في بيان. The heading of each sermon is written in white on a decorated golden ground. Floral designs on the margin indicate the beginnings of the sermons.

foll. 279^a—282^a.

V

(احاديث)

(AḤÂDIṢ)

An anonymous treatise containing a few *Aḥâdiṣ* and their annotations. Some explanations are in Persian also.

Beginning :—

بسم الله الرحمن الرحيم له الكمال و المنة قال النبي صلى الله عليه وسلم انه سئل
موسى ربه - الخ

The name of the compiler is not known.

foll. 283^b—301^a.

VI

لغات الملفوظ الشريف

LUGÂT AL-MALFŪẒ AṢH-ṢHARÎF

A short lexicon giving the meanings of the difficult words used in *Maḥfūẓ al-Qadiriyya* (No. 2800/iv, above). The meanings are explained mostly in Persian and sometimes in Arabic and Persian-both.

Beginning :—

بسم الله الرحمن الرحيم حظ [Sic] انداخت یحشی پر کرده شود تو اسی معالجه کنی۔ الخ

The author does not reveal his name.

fol. 301^b—306^b.

VII

(قصائد)

(QAṢĀ'ID)

A few *Qaṣā'id* (قصائد), ascribed to 'Alī bin Abī Ṭālib (d. 40/61) and 'Abdalqādir al-jīlī (d. 561/1165).

The first *Qaṣīdah*, ascribed to the fourth Caliph, opens thus :—

لک الحمد یا ذا الجود والعلی تبارکت تعطی من تشاء وتمنع

fol. 307^b—322^a.

VIII

البادرات العينية فی النادرات الغيبية

AL-BÂDIRÂT AL-'AINÎYAḤ FÎ AN-NÂDIRÂT AL-ĠAIBÎYAḤ

The mystical *Qaṣīdah* of 'Abdalkarīm bin Ibrâhīm Sibṭ 'Abdalqādir al-jīlī (d. 832/1428 ; see No. 2789/7 above), beginning with :—

فؤاد به شمس المحبة ساطع وليس لنجم العزل (؟ العذل) فيه مواقع

The present ms. opens with a misleading introduction (fol. 307^b, 308^a) erroneously ascribing the authorship of the work to 'Abdalqādir al-jīlī.

Similarly there is another erroneous statement to the effect on the frontispiece which runs thus (fol. 308^b) :—

هذه القصيدة العينية من كلام حضرت غوث الصمدانی -

The above title is given in the present ms. Different titles are given in other authorities. (cf. Brock. Supp., ii, 284). H. Kh., iii, 204, who calls the poem *الدرة العينية فی الشواهد الغيبية*, says that it contains 533 verses, but our copy consists only of 453 verses.

For other copies of the work see Berlin, No. 3411 ; Gotha, No. 2316-7 ; Paris, Nos. 3171/2, 3222 ; See also Brock., ii, 205, and Suppl. For a commentary upon it, entitled *المعارف الغيبية*, by 'Abdalḡanī an-Nâbulusī (d. 1143/1731) see Berlin, No. 3412-3 ; Paris, 3223 ; Br. Mus., Sup., 254/14 ; and Cairo., vii, 312.

fol. 322^a—360^b.

IX

(قصائد)

(QAṢĀ'ID)

Miscellaneous Qaṣīdahs ascribed to Shāikh 'Abdalqādir al-Jīlī (d. 561/1165), each Qaṣīdah having its own heading.

Beginning :—

قصيدة (؟ القصيدة) التائية من كلام..... غوث (؟ الغوث) الصمدانى.....
قال الشيخ (؟ شيخ) المحققين محى الدين..... عبدالقادر.....

The Qaṣīdah proper opens thus :—

وجودى سرى فى سر سر الحقيقة و مرتبى فاقت على كل مرتبة الخ

fol. 361^b—374^b.

X

استخاره قادريه

ISTIKHĀRAḤ QĀDIRIYAḤ

A work (in Persian) consisting of the rules of *Istikhārah* (a form of prayer for consulting God by divination).

Beginning :—

بدان اسعدك الله..... سند استخاره از خرقه قادريه رضوان الله تعالى عليهم
اجمعين بر چند نوع است..... الخ

The compiler does not reveal his name. No other copy of the work is known to us.

fol. 375^b—382^a.

XI

صلوة التسبيح و غيرها

ṢALĀT AT-TASBĪḤ WA ĠAIRUHĀ

Some prayers and their forms, as observed in the Qādirīyah order. They are said to have been copied from Shāikh 'Abdalqādir's family papers (fol. 375^b).

Beginning :—

اللهم صل على محمد..... صلاة التسبيح منقولست در بعضى نسخ از رسائل
بيت سيدنا وسندنا - الخ

The following prayers, peculiar to the Qâdirîyahs, have been explained in the work :—

Fol. 375 ^b	I.	صلوة التسبيح -
Fol. 376 ^b	II.	صلوة العبر -
Fol. 377 ^b	III.	صلوة الفردية -
Fol. 378 ^a	IV.	صلوة القرية -
Fol. 379 ^a	V.	صلوة الاسرار -
Fol. 380 ^a	VI.	صلوة العاشقين -
Fol. 380 ^a	VII.	صلوة معرفة الروح -

On foll. 381^a—382^a, some prayers (ادعيه) and ninety-nine names of Shaikh 'Abdalqâdir (d. 561/1165) are detailed.

Foll. 382^b—384^a VIII. صلوة التهجد -

The compiler is not known. No other copy of the work seems to be extant.

No. 2801

foll. 338 ; lines 15-27 ; size 6 × 4 ; 8½ × 6.

AL-MAJMÛ'AH

A valuable *Majmû'ah*, consisting of 19 independent works on different subjects by different authors, the handwriting also being different. The cover bears a misleading statement (viz. هذا مجموع غالبه في النحو) to the effect that most of the treatises in this collection are on syntax.

foll. 1^b—50^b.

I

الصاق عوار الهموس بمن لم يفهم الاضطراب
في حديث البسملة عن انس

ILŞÂQ 'AWÂR AL-HAWAS BI MAN LAM YAFHAM
AL-IDṬIRÂB FÎ ḤADÎŞ AL-BASMALAT 'AN ANAS

صليت خلف النبي ﷺ و ابى بكر وعمر و عثمان رضى الله عنهم فكانوا يستفتحون بالحمد لله

رب العالمين as narrated by Anas bin Mâlik (d. 91/709), one of the highly respected companions of the Prophet.

By Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al-Haiṣamī (d. 23rd Rajab 974 A.H./3-2-1567). For full particulars of his life see Lib., Cat., v, ii, 382. See also No. 2801/12 below, where the exact dates of his life are established.

Beginning :—

رب يسر واعن واختم احمدك اللهم ان حفظت (Sic حفظة) هذه الشريعة
الغراء اما بعد فهذه ضيابة [Sic] جمعت من فن علم الحديث ومتعلقاته ما لم
تخط به كبار مصنفاته - الخ

The work was originally planned in refutation of some allegations made by certain irresponsible persons against the author to the effect that he had in the course of criticising the *Ḥadiṣ al-Basmalaḥ* of Anas bin Mâlik in his lectures made unpleasant remarks about the person of the esteemed companion of the Prophet (vide. foll. 1^b—4^b). Later on it developed into a learned thesis on some important points of *ḥadiṣ* and *Uṣūl al-Ḥadiṣ*.

Besides the preliminary remarks, it is divided into a *muqaddimah*, 4 *maqṣad* and *Khâtimah*, as follows :—

Foll. 4^b. مقدمة في تعريف الحديث الصحيح وتوابعه -

Foll. 7^b. I. المقصد الاول في الشاذ -

Foll. 8^b. II. المقصد الثاني في المعلن بعلة حقيقية -

Foll. 14^a. III. المقصد الثالث في بيان الاضطراب وما يناسبه -

Foll. 15^a. IV. المقصد الرابع في ذكر امور مهمة منها البديع المستغرب
ومنها الخ

Foll. 38^b. خاتمة في بيان ما وقع فيه ذلك المعترض الذي علم مما مر في الخطبة
وما بعدها - الخ

No other copy is known.

Not in H. Kb.

The colophon of the scribe reads thus :—

كان الفراغ من تحريره نهار اول يوم من شهر رمضان وقت الضحى
بقلم العبد الفقاني عز الدين بن سليمان القحطاني بتاريخ سنة ١٢١٩ من الهجرة
النبوية

Beginning :—

اما بعد حمد الله على انعامه وصلاته و سلامه على خير خلقه.....فهذا كتاب
لقبته تطهير الغيبة من دنس الغيبة سألني في تأليفه بعض العارفين - الخ

The work is divided into a *Muqaddimali*, 3 *bab* (being sub-divided into different *Maqṣad* and *Faṣl*) and a *Khâtimali* as follows :—

- Fol. 81^b مقدمة في بيان الخلق السيء الذى تنشأ عنه الغيبة - الخ
- Fol. 82^b الباب الاول وفيه مقصدان.....
- Fol. 82^b المقصد الاول في حفظ اللسان -
- Fol. 84^a المقصد الثانى في الغيبة وفيه فصلان -
- Fol. 84^b الفصل الاول في حقيقتها وبيان شومها والوعيد الشديد عليها -
- Fol. 87^a الفصل الثانى في مرخصات الغيبة -
- Fol. 87^a الباب الثانى في كلام الفقهاء على الغيبة المأخوذة من الاحاديث
السابقة وغيرها وفيه فصلان -
- Fol. 87^a الاول في حدها -
- Fol. 87^a الفصل الثانى فيما يباح أو يجب لاسباب التحذير - الخ
- Fol. 88^a الباب الثالث في بيان حكم الغيبة والنعيمة والفرق بينهما - الخ
- Fol. 88^b خاتمة في بيان العلاج الذى به يمنع اللسان من الغيبة
وغیرها -

The only other copy of the work is noticed in Cairo, vii, 194.

Written in good Arabian *Naskh*. The colophon of the scribe runs thus :—

وقع الفراغ من نساخته نهار الربوع احدى [Sic] عشر في ذى القعدة الحرام
في طريق المدينة في عصفان سنة ١١٦٨ على يد افقر خلق الله نور الدين بن عبدالله
غفر الله له - الخ

Dated, 1168/1755.

Scribe : نور الدين بن عبدالله.

Not in H. Kh.

fol. 90—107^b.

IV

در الغمامة في در الطيلسان و العذبة و العمامة

DARR AL-ĠAMĀMAḤ FI DURR AT-ṬĪLASÂN WA
AL-‘ADABAḤ WA AL-‘IMĀMAḤ

A short work on Muslim law, treating of Ṭailasân (mantle), ‘Adabah (end of turban), ‘Imâmah (turban) indicating their significance. The work is based mostly on Ḥadîṣ.

By the same Ibn Hajar al-Haiṣamî.

Beginning :—

الحمد لله الذى ميز العلماء بشعار فى العذبة و العمامة و الطيلسان..... و بعد فهذا كتاب صغر حجمه وكثر علمه بحيث لا يوجد نظيره فى مجموع - الخ

According to the author's preface (fol. 90^b, 91^a), the idea of doing full justice to the subject had occurred to him at the time of writing the last portion of (فصل اللباس) of his well-known work تحفة المحتاج (for a copy of which see Lib., Cat., xviii, 1844-7); but as the subject was comprehensive, he contented himself therein with a brief and sketchy treatment of it (see Tuḥfat al-Muḥtâj, vol. i, pp. 289-92, Cairo Edition, 1282 A. H.) and preferred to compose a separate work on the same (viz., the present one) later on.

For other copies see Cairo, vii, 14 ; and Brock., Suppl., ii, 528.

Written in good Naskh.

Not dated. Probably 12th century A. H.

Not in H. Kh.

fol. 108—124^b.

V

القول المختصر فى علامة المهدي المنتظر

AL-QAUL AL-MUKHTAṢAR FÎ ‘ALĀMAT AL-MAHDÎY
AL-MUNTAẒAR

A short work dealing with the advent of Mahdîy, based fully on Ḥadîṣ.

By the same author.

Beginning :—

الحمد لله حمدا يليق بعظم سلطانه.....وبعد فهذا كتاب لقيبته القول المختصر في
علامة المهدي المنتظر اذكر فيه ما اطلعت عليه من علاماته وفضايله - الخ

The contents of the work have been fully described in Berlin, No. 2725.

For other copies see Berlin, loc. cit.; Cairo, vii, 1196; Brock., Suppl., ii, 528.

Written in ordinary Naskh. Not dated, Probably 13th century A. H. Water-stained.

The ms. was sometimes in the possession of one 'Abdarrahmân bin Sa'id bin 'Abdallâh bin 'Uṣmân al-'Amûdî.

Foll. 125-6 are blank.

Not in H. Kh.

fol. 127—139^a.

VI

تحذير الثقات من استعمال القات

TAHDÎR AŞ-ŞIQÂT MIN ISTI'MÂL AL-QÂT

A work on Muslim law dealing with القات (a plant generally grown in Yemen) and the validity of its use. The work is based on the principles of law and the sayings of eminent jurists.

By the same author.

Beginning :—

احمدك اللهم ان مننت على المصطفين اما بعد فهذا تاليف شريف ونموذج
لطيف سميته تحذير الثقات من استعمال القات وسببه انه ورد على - الخ

The only other copy is noticed in Cairo, vii, 195, where the work is entitled تحذير الثقات من استعمال الكفتة والقات. (See also An-Nûr As-Sâfir, fol. 295^a).

The author in the following note at the end (fol. 139^a) :

يقول مؤلفه عفا الله عنه ابتدأت فيه يوم الاثنين سادس عشر صفر الخير قليل
الظهر و فرغت منه بعيد الظهر يوم الثلاثاء سابع عشر صفر المذكور سنة خمس
وتسائة مع غاية من الاستعجال - الخ

says that he began writing the present work on Monday (just at noon), 16th, Şafar and completed it on Tuesday (after noon), the 17th, Şafar, 950/22-5-1543.

Written in Arabian Naskh.

The colophon of the scribe, who does not reveal his name, reads thus:—

وكان الفراغ من نسخه نهار الخميس سادس [Sic] وعشرين من شهر رمضان
سنة ١١٢١ من الهجرة -

Dated, the 26th Ramaḍān, 1121/17-11-1709.

foll. 139^b—145^a.

VII

تحذير أئمة الاسلام عن تغيير بناء البيت الحرام

TAḤDİR A'IMMAT AL-ISLÂM 'AN TAGYÎR BINÂ' BAIT
AL-LÂH AL-ḤARÂM

A very rare copy of a short and useful work warning against introducing alteration in the structure of *Ka'bah*. The work is based on Ḥadîṣ and sayings of eminent jurists, especially of the Shâfi'ite school.

By Wajîhaddîn 'Abdarrahmân bin 'Abdalkarîm bin Ibrâhîm bin 'Alî bin Ziyâd al-Gaişî al-Muqşirî az-Zabîdî ash-Shâfi'î وجيه الدين عبد الرحمن بن عبد الكريم بن إبراهيم بن علي بن زياد الغيثي المقصري الزبيدي الشافعي.

Beginning:—

الحمد لله رب العالمين و به الاعانة..... اما بعد فقد كتب الى بعض محققى الحجاز
انه حصل اختلاف بين فقهاء مكة فى جواز..... هدم شئ من الكعبة المشرفة - الخ

The author, one of the most prominent scholars of the 10th century A. H., was born in Zabîd (Yemen) in Rajab, 900/April, 1495. He first learnt to recite the Qur'ân and committed it to memory. He completed his study under Shaikh al-Islâm Abu'l 'Abbâs Aḥmad bin Aṭ-Ṭaiyib aṭ-Ṭanblâwî (d. 948/1541 ; for his life see An-Nûr As-Sâfir foll. 116^b—118^b), and other eminent scholars of the place. Afterwards he took to the profession of teaching and giving religious instructions to enquirers. He performed the Ḥajj pilgrimage in A.H. 942/1536 and achieved the benefits of association with the learned men of the holy cities. After his return from the pilgrimage, his fame travelled far and wide and students flocked to his lectures. He succeeded his teacher Abu'l 'Abbâs aṭ-Ṭanblâwî (d. 948/1541) after his death as a teacher and jurist. He lost his eyesight in 964/1557 ; but inspite of this he continued his cherished work with the help of his learned son Shaikh 'Abdassalâm, who died

a few months after his father in Shawwāl, 975/April, 1568 (see *An-Nûr as-Sâfir* foll. 160^b—161^a; Brock., Suppl., ii, 555, places his death in A. H. 973). He wrote more than thirty works in refutation of some of his contemporaries also (see *An-Nûr as-Sâfir* fol. 157^b).

According to *An-Nûr as-Sâfir* (fol. 155^b) some of the prominent scholars of the time were of the opinion that the works of the present author were more instructive and thought-provoking than those of his contemporary Ibn Hajar al-Haiṣamî (d. 974/1567). He died on 11, Rajab 975/11, Jan. 1568. For further particulars of his life see *An-Nûr as-Sâfir*, foll. 155^a—160^b. See also Brock., ii, 404 and Suppl., where thirty one of his works are enumerated. H. Kh. fails to mention any one of his works.

The above title is given in Cairo, vii, 392, *An-Nûr As-Sâfir*, loc. cit., and Brock., loc. cit. The present ms. bears no title. There is however, a note by the scribe, indicating that the present ms. is by Ibn Ziyâd al-Wajîh on the question of 'addition to the structure of the Ka'bah and its consequences,' which reads thus (fol. 139^b):—

مؤلف لابن زياد الوجيه في حكم الزيادة على بناء الكعبة وما يترتب على ذلك
من الامور الصعبة -

The author's name also does not appear in the main body of the ms. But the following note in the end (fol. 145^a) by the scribe :

انتهى جواب الفقيه العلامة المحقق الفهامة وجيه الدين عبدالرحمن بن عبدالكريم
بن زياد نفع الله به و بعلمه -

leaves no doubt as to its authorship. This is strengthened by a reference by the author in the ms. (fol. 143^a) to *Shaikh* al-Islâm Abu'l 'Abbâs Aḥmad bin at-Ṭaiyib at-Ṭanblâwî (d. 948/1541) as his teacher in the following term :

وفي فتاوى شيخنا شيخ المذهب و الاسلام الشهاب ابى العباس احمد بن
الطيب البكرى الطنبلاوى - الخ

All this settles definitely that the present work is *تحذير أئمة الاسلام عن تغيير بناء بيت الحرام* of Wajîhaddîn Ibn Ziyâd.

The only copy of the work to be known is noticed in Cairo, loc. cit.

The handwriting is similar to that of the previous ms.

Dated, Ramaḍan, 1121/1709.

Fol. 145^b is blank.

fol. 146^b—151^b.

VIII

البيان لما جاء في ليلتي الرغائب و النصف من شعبان

AL-BAYÂN LI MÂ JÂ' FÎ LAILATAI AR-RAGÂ'IB WA
AN-NIŞF MIN SHA'BÂN

An incomplete copy of *البيان لما جاء في ليلتي الرغائب والنصف من شعبان* exposing some of the innovations introduced in connection with *ليلة الرغائب* (the night of the first Friday in the month of Rajab and *ليلة النصف من شعبان* (the middle night of Sha'bân). The work is based on *Hadîş* and *Fiqh* according to the *Shâfi'î* school.

By Aḥmad bin Muḥammad bin Ḥajar al-Haiṣamî (d. 974/1567); see Nos. 2801/1 above and 2801/12, below.

The ms. opens abruptly thus (fol. 147^a):—

وغيرهما مما ذكرته ويؤيده أيضا ما روى عن عمر ابن عبد العزيز رضى الله عنه . الخ

Fol. 146^b, contains a portion of *سوانح المدد في العمل بمفهوم قول* الوائق من مات من غير ولد (see ms. No. 2801/12, fol. 269^a), beginning as follows:—

باب الوقف مسئلة سئل اعاد الله تعالى عليناالحمد لله تعالى على توفيقه
وانعامه وسميته سوانح المدد . الخ

and ending abruptly with the following words (fol. 146^b):—

ثم من بعدها على اولادها ثم.....

There is also a misleading statement on the title page (fol. 146^a), which reads as follows:

كتاب سوانح المدد في العمل بمفهوم قول الوائق من مات من غير ولد
تأليف الشيخ العلامة الشهاب ابن حجر الهيتمي المكي .

indicating that the present ms. is *سوانح المدد الخ* of Ibn Ḥajar al-Haiṣamî. But a careful examination of the contents of the whole ms. proves beyond any doubt that fol. 146^b has no connection with the remaining portions of the work.

Foll. 147^a—151^b of the ms. which are in all probability the main portions of Ibn Hajar's another work *البيان لما جاء في النخ*, bear neither the title nor the author's name. H. Kh., and Brock., both fail to mention it. However, we find a work entitled *البيان لما جاء في ليلتي الرغائب والنصف* من شعبان in the comprehensive list of Ibn Hajar's compositions given in ms. No. 2801/12, below (see fol. 269^b), which tallies fully with the contents of the present ms. This is also supported by the following concluding note of the author :

قال المؤلف وكان الفراغ منه عصر الجمعة ثالث عشر شعبان سنة ست وخمسين وتسعمائة من الهجرة النبوية - النخ

in which he says that he finished the present work on Friday, 13th Sha'bân, 956/6th September, 1594. In view of the above and in the absence of any evidence to the contrary, we have accepted the present work as being *شعبان من النصف والرغائب والبيان لما جاء في ليلتي الرغائب والنصف* of Ibn Hajar al-Haiṣamî.

No other copy is known. Written in good Naskh. Not dated. Probably 12th century A. H.

On foll. 151^b and 152^a, some opinions of the Ḥanafite jurists on the subject are quoted.

foll. 135^b—219^b.

IX

الفتاوى المباركة

AL-FATÂWÂ AL-MUBÂRAKAḤ

A very rare copy of an important work on Muslim Law, consisting of two sets of judicial decisions on legal questions by two different scholars. The decisions (فتاوى) were given in answer to questions addressed from Yemen to two eminent authorities of the time (10th century A. H.), living then at Mecca and belonging to the Shâfi'i school of Muslim Law viz., Abu'l Ḥasan al-Bakrî أبو الحسن البكرى and Ibn Hajar al-Haiṣamî ابن حجر الميṣمى. The answers of the two scholars bear separate titles. The compiler has combined the two into one. Each question is followed first by the reply of al-Bakrî and then by that of Ibn Hajar al-Haiṣamî.

The name of the compiler does not occur anywhere in the ms.

Authors :—The latter of the two scholars viz. Ibn Ḥajar al-Haiṣamî ابن حجر الميمني (d. 974/1567) is a well-known authority on *Ḥadīṣ* and *Fiqh*, see No. 2801/1 above and 2801/12 below.

The former (i. e. Abu'l Ḥasan al-Bakrî) a very prominent ṣūfî and scholar of his age, whose full name (as recorded in the ms. foll. 153^b—219^b and *An-Nûr As-Sâfir* fol. 211^a) is Muḥammad bin Muḥammad bin 'Abdarrahmân bin Muḥammad al-Bakrî aṣ-Ṣiddîqî ash-Shâfi'î al-Ash'arî محمد بن محمد بن عبد الرحمن بن محمد البكرى الصديقى الشافعى الاسعري سبط آل الحسن ابو الحسن, better known as Abu'l Ḥasan al-Bakrî البكرى, was born in 899/1493. Born and bred in a highly learned family of Egypt, he soon made his mark and became well-known for his piety and learning. He used to visit Mecca very frequently and spend there a considerable part of the year. Students flocked to him at both places and benefited by his scholarship. He also delivered lectures at Medina and Jerusalem. Ibn Ḥajar al-Haiṣamî and most other prominent scholars of the 10th century A. H. were among his pupils. According to *An-Nûr As-Sâfir* (fol. 218^b), he composed more than four hundred works. Among many works which are now lost to the world, is his *Mukhtaṣar fî al-Fiqh* (مختصر فى الفقه), highly spoken of by the author of *An-Nûr As-Sâfir* (loc. cit.) and commented upon by prominent scholars like Ibn Ḥajar al-Haiṣamî (see No. 2801/12 below) and others. In all 25 works of him are enumerated in Brock. (ii, 334; and Suppl.). His death took place in 952/1545. For other particulars of his life see *An-Nûr As-Sâfir* foll. 217^a—20^a; *Shadarât ad-Dahab*, viii, 292; See also Brock., loc. cit. An account of his life is also given in *Târîkh Muḥammadî*, fol. 699, of Mirza Muḥammad Hâriṣî Badakhshî (Râmpûr, ms.)

The compiler does not reveal himself anywhere in the ms. It is, however, evident from his reference to Abu'l Ḥasan al-Bakrî as his teacher (شيخنا) and other references in the introduction quoted below that he was a scholar of the 10th century A. H., and belonged to southern part of Arabia.

Beginning :—

الحمد لله مشرف، العلماء بمزيد اكرامه.....وبعد فهذه اسئلة صدرت منا لشيخنا
الامام العالم.....محمد بن محمد بن عبد الرحمن بن محمد البكرى الصديقى الشافعى الاسعري
سبط آل الحسن.....فاجاب عليها بجواب شاف كاف ثم اجاب عليها بعده

تتميزه الامام.....شهاب الدين احمد بن حجر بجواب دال على فضله.....
وقد رتبت الجميع مقديا لجواب الشيخ البكري ثم بعده جواب ابن حجر بحسب
ما تيسر لي.....فاقول قال شيخنا الامام البكري فسخ الله في مدته - الخ

The compiler's introduction coming to an end, *al-Bakrî's* work opens thus (fol. 153^b—154^b):

بسم الله..... الحمد لله رب العالمين.....و بعد فهذه اسئلة وردت على من
اليمن عمره الله.....واجره على عوائد بره.....وسميت ذلك الاجوبة الحسنة
عن اسئلة (Sic الاسئلة) اليمنية.....الفصل الاول - الخ الخ

After the completion of *al-Bakrî's* answer to the first question, the work of Ibn Hajar al-Haiṣamî opens thus (fol. 155^b):

وقال الامام ابن حجر.....بسم الله الرحمن الرحيم الحمد لله رب العالمين
.....وبعد فهذه اسئلة وردت على من بعض نواحي حضر موت... فاجبت عنها
مع لصق [Sic] الحال و تشنت البال.....فشرعت في ذلك وسميتها بكتاب
المرعا (ع) الاخضر من فتوى ابن حجر - الخ الخ

The process of each question, being followed first by the reply of *al-Bakrî* and then by that of Ibn Hajar, is continued throughout the work.

The ms. bears no title. A note on the cover in another hand calls the work *المرعا الاخضر في فتوى ابن حجر* which is not correct in view of the work of *al-Bakrî's* also being included in the same. The above title (i. e. (الفتاوى المباركة)) has been derived from the concluding portion of the compiler's note at the end which runs thus (fol. 219^b):

.....والله اعلم تمت الفتاوى المباركة بحمد الله و حسن توفيقه و الحمد لله

رب العالمين -

The questions mainly relating to four kinds, have been arranged under the following 4 *faṣl*, (fol. 154^a):—

- I. الفصل الاول في ما يملك من المياه المباحة وما لا يملك
- II. والفصل الثاني في ما يتعلق بحكم الاراضى التى تشرب دفعة واحدة
- III. والفصل الثالث في ما يتعلق بحكم الاراضى التى تشرب على التعاقب
- IV. والفصل الرابع في ما يتعلق بحكم انقسام الماء بين الشركاء (ء) في سواقي متعددة

The remaining questions and answers on miscellaneous points

(مسائل متفرقة) have been arranged under a *Khâtimaḥ* (according to the arrangement generally adopted in the works on *fiqh*) as follows :

Fol. 181 ^a .	الخاتمة في المسائل المتفرقة على ابواب الفقه كل مسألة في بابها الخ
I. Fol. 181 ^a .	باب الآنية
II. Fol. 183 ^b .	باب التيمم
III. Fol. 185 ^b .	باب الزكاة
IV. Fol. 191 ^a .	باب الصيام
V. Fol. 193 ^b .	باب البيع
VI. Fol. 199 ^b .	باب بيع الاصول والثمار
VII. Fol. 201 ^a .	باب الصالح
VIII. Fol. 202 ^b .	باب الاقرار
IX. Fol. 203 ^a .	باب العارية
X. Fol. 204 ^a .	باب الغصب
XI. Fol. 205 ^a .	باب الوقف
XII. Fol. 206 ^a .	باب الجعالة
XIII. Fol. 209 ^a .	باب السير
XIV. Fol. 211 ^a .	باب الاضحية
XV. Fol. 211 ^b .	باب القضاء على الغائب
XVI. Fol. 214 ^b .	باب القسمة
XVII. Fol. 219 ^a .	باب الدعاوى والبيئات

In the following notes at the end of the answers of each of the two scholars, the compiler goes to testify that all the answers were replied by the two scholars as arranged alternatively, those of al-Bakrî preceding (fol. 219^b) :—

الحمد لله قال جميع ما ذكر من هذه الاجوبة اى الاول كاتب هذه الاحرف،
 الشيخ الامام..... محمد بن محمد بن عبد الرحمن..... البكرى الصديقى
 الاشعري.....

قال جميع الاجوبة المتأخرة على كل سوال الامام العالم... شهاب الدين
احمد بن محمد بن حجر.....المصرى الهيثمى..... نفع الله به و ارضاه.....
والله اعلم.....

Slightly worm-eaten and water-stained.

Written in Arabian Naskh. Not dated. Probably 11th century A. H. There are also occasional marginal notes indicating the views of certain other scholars of the time on the points discussed in the text.

A copy of *Al-Ajwibat Al-Hasanaḥ 'an Al-As'ilat Al-Yamaniyah* is mentioned in Brock., Supp., ii, 978, among those works which could not be identified. The authorship is ascribed to Abu'l-H. M. Tâjal'ârîfin al-Bakrî aṣ Ṣiddîqî, which is quite in keeping with our copy.

fol. 220^b—258^b.

X

شن الغارة في من اظهر تهويرة في الحناء وعوار

SHANN AL-GÂRAḤ FÎ MAN AẒHAR TAHAWWURAHÛ FÎ
AL-ḤINNÂ' WA 'AWÂRAHÛ

A rare work on *Fiqh* treating of الحناء (The *Lawsonia Inermis* or a Eastern Privet used for dying hands and feet on festive occasions; Hughes, p. 175, ii.), whether it is valid for men to dye their hands and feet whith it without any excuse (عذر). The work is based on *Ḥadîṣ* and sayings of eminent jurists of the Shâfi'î school. It originated in refutation of some jurists of Yemen who wrongly pronounced it to be valid. (fol. 220^b, 221^a).

By Aḥmad bin Muḥammad bin Ḥajar al-Haiṣamî (d. 974/1567; see No. 2801/1 above and 2801/12.) below.

Beginning :—

قال الامام.....بن حجر الهيثمى.....احمدك اللهم ان اكملت للامة دينها
القوم و بينت لها معالم الصراط المستقيم..... و اما بعد فانه ورد على بمكة المشرفة
زادها الله تعظيما و تكريما في موسم سنة اثنين (؟ اثنين) وخمسين و تسعمائة
مصنفات ثلاثة.....في حكم الحنا للرجال من غير عذر اثنان منها في اباحتها و واحد
في تحريمه و طلب منى ابانة الصواب.....فتوخيت الاجابة - الخ الخ

The work has not been noticed in any catalogue. H. Kh., and Brock.,

both fail to mention it. The title does not appear anywhere in the main body of the ms. It has been taken from the following note on the cover:—

شن الغارة فيمن اظهر تهوره في الحنا وعواره لشيخ الاسلام والمسلمين
شهاب الدين احمد بن حجر الهيتمي رحمه الله :-

Similarly, the author's name also does not appear in the main body of the ms. But the following reference by the author in the 'text (fol. 255^a):

..... كما بسطت الكلام عليها في افتاء طويل ذكرته في كتاب تحذير الثقات عن استعمال الكفنة والقات .

indicating that the work *تحذير الثقات عن استعمال الخ* (see No. 2801/6 above) was his composition proves beyond doubt that the present work is also by Ibn Hajar al-Haiṣamī, the author of *تحذير الثقات*. As regards the title, however, we have succeeded in finding out an indisputable evidence in support of that given on the cover. In the work noticed below (No. 2801/12), consisting of an authentic biographical sketch of the author, the present ms. has been mentioned among his works in the following term, (fol. 269^a):

وشن الغارة على من ابدى تقوله في الحنا وعواره الفه لما ورد عليه ثلاث مؤلفات من اليمن اثنان في اباحته للرجال مطلقا وواحد في تحريره .

the explanatory note of which (beginning with الفه) agrees fully with the introduction of the author given in the present ms. (fol. 220^b), already mentioned in the beginning. The slight difference in the wording of the two titles is immaterial in as much as the meaning of the two is the same.

Written in ordinary Naskh.

The scribe's colophon reads thus:—

وقع الفراغ من هذه النسخة ضحى يوم الخميس ثاني عشر شهر جمادى الثاني
(sic الثانيه) سنة الف و مائة وسبع عشرة وكتبها لنفسه الفقير على بن مصطفى
بن فتح الله الحموى بمكة زادها الله تشريفا . الخ

In which he says that he transcribed the present ms. for his own use.

Dated Thursday, the 12th Jamâdâ, II, 1117/20-9-1705.

Scribe: على بن مصطفى بن فتح الله الحموى

Fol. 259 is blank.

The scribe's father Muṣṭafā bin Faṭḥallāh al-Ḥamavī was a well-known scholar of the 12th century A. H., whose death took place in 1123/1711. see Silk ad-Durar (iv, 178)

fol. 260^b—264^b.

XI

جواب ابن حجر على الاسئلة في احوال الموتى و القبور

JAWĀB IBN ḤAJAR 'ALĀ AL-AS'ILAT FĪ AHWĀL AL-MAUTĀ
WA AL-QUBŪR

A short treatise on some points relating to the conditions which confront the deceased persons after their death in the grave. It was composed in reply to some queries about the same. The work is based on Ḥadīṣ.

By Shihābaddīn Abu'l Faḍl Aḥmad bin 'Alī bin Muḥammad bin Ḥajar al-'Asqalānī حجاب الدين أبو الفضل أحمد بن علي بن محمد بن حجر العسقلاني (d. 852/1449 ; cf. Lib., Cat., v, 159 ; See also Brock., Suppl., ii, 72-3, where a comprehensive bibliography is given).

Beginning :—

رفع السؤال عن الميت اذا وضع في لحده و غاب عن البصر.....اجاب
سيدنا و مولانا.....ابن حجر العسقلاني رحمه الله اما السؤال الاول و هو هل
يقعدان الميت - الخ

There are two sets of questions and answers. The reply to the questions enumerated in the beginning ends with the following concluding note (fol. 263^b) :

وهذا آخر الاجوبة عن الاسئلة فان يكن منها خطأ فمن كاتب (Sic كاتبه) و ما
كان صوابا فمن الله تعالى تمت -

Afterwards, the answer to some other questions relating to similar points, opens as follows :

ورفع السؤال ايضا عن الوالدين اذا بكيا على اولادهما بعد الدفن هل يحرم.....
اجاب.....ابن حجر لا يحرم بكاء الوالد على ولده - الخ

The above title is taken from a note on the cover by the scribe. It has been referred to in many catalogues with different titles and some time in the same catalogue under different titles. See Berlin, No. 2751, where the work is called *الجاب الشافى عن السؤال الخافى* and No. 2663, where it is noticed under the title *الاجوبة عن الاسئلة فى القبر*. In both the copies, the work ends with the answers of the first set of questions. For other copies, besides Berlin, loc. cit., see Gotha, 757; Cairo, vii, 623; See also Brock., ii, 69, and Suppl.

The work has been printed with Persian translation in Delhi, 1872 (cf. Brock., Supp., loc. cit.).

Worm-eaten and severely damaged, the lower part of every folio being supplemented by a later hand. Written in Arabian Naskh. The colophon of the scribe reads thus:—

علقها بيده الفانية الفقير حصر بن عامر بن حصر بن عامر.....خامس عشر
من شهر شعبان المبارك سنة الف ..

Dated the 15th Sha'bân, 1000/17-5-1592.

Scribe : حصر بن عامر بن حصر بن عامر

On fol. 265^a, are miscellaneous extracts.

fol. 265^b—273^b.

XII

ترجمة ابن حجر

TARJUMAT IBN ḤAJAR

A copy of a very valuable composition on the life and works of Ibn Ḥajar al-Haiṣamî (cf. No. 2801/1 above), throwing fresh light on the achievements of this renowned scholar of the 10th century A. H.

By Abû Bakr bin Muḥammad bin 'Abdallâh Bâ 'Amr ابوبكر بن محمد بن عبد الله با عمرو, one of the most favourite pupils of Ibn Ḥajar, who was closely attached to him till the time of his death (fol. 271^b). No dates of his life are known. It is, however, evident from the fact that he describes himself (fol. 265^b) as a pupil of Ibn Ḥajar and was alive at the time of his death i. e. 974 A. H., that he flourished in the latter part of the 10th century A. H.

Beginning :—

يقول الفقير الى فضل الله تعالى ابوبكر بن محمد بن عبدالله با عمرو.....الحمد لله رب العالمين.....اما بعد فهذه الورقات تتضمن ترجمة شيخنا المجدد شهاب الدين ومعرفة مولده ووفاته ومصنفاته و شئ من مناقبه مما شاهدته أو سمعته منه أو من جماعته فاقول مستعينا بالله - الخ الخ

Thus, this short work, containing an account of Ibn Hajar's life and works by one of his pupils (see the introduction quoted above), is the most authentic and authoritative document on the subject. Among many other valuable pieces of information, it establishes the exact dates of his life beyond any doubt. In the following account, the author of the treatise says that he saw, in Ibn Hajar's own handwriting that he was born towards the end of 909/1504* :—

ولد رحمه الله تعالى و رضى عنه كما شاهدته بخطه بمحلة ابى الهيثم بعد انتقال اهله عن بلدهم الاصلية [Sic] سلمت او آخر سنة تسع و تسعة (fol. 266^a).

Similarly, the following passage (foll. 271^b—2^a) in the text :

وكان ابتدا (ء) مرضه الذى انتقل فيه فى شهر رجب فترك التدريس نيفا وعشرين يوما و وصى يوم السبت الحادى والعشرين من رجب المذكور و توفى ضعوة الاثنين الثالث والعشرين من الشهر المذكور سنة اربع و سبعين و تسعة -

gives the exact date of his death viz. Monday, the 23rd Rajab 974/3-2-1567. The dates given in Brock., are erroneous (ii, 388) and doubtful (suppl., ii, 527) respectively. Cf. also Lib., Cat., v, 283, where slight inaccuracy has occurred in giving the corresponding dates of the christian era.

Moreover the work gives a comprehensive list of Ibn Hajar's works which he claims to be complete in the following passage (fol. 271^a) :—

هذا ما وقفت عليه من مؤلفاته بل ليس له غير ما ذكرته -

Besides those enumerated in Brock., loc. cit., the following works of Ibn Hajar have been mentioned in the ms. (foll. 267^a—271^a), with frequent explanatory notes :—

*The year 909 A. H. commences on the 26th June 1503. Therefore, the latter part of the year 909 A. H. will correspond with 1504 A. D. and not with 1503 as mentioned by others.

الحديث Tradition

I. Sa'adat ad-Dârain fî Sulh al-Akhawain سعادة الدارين في صلح الاخوين

II. Arba'un Hadîṣ^{an} fî al-Jihâd اربعون حديثا في الجهاد

III. Jamr al-Ġaḍâ li Man Tawallâ al-Qaḍâ جمر الغضا لمن تولى القضا

IV. Irshâd Dawî 'Al-Ġinâ ارشاد ذوى الغنا

V. Ilṣâq 'Awâr al-Hawas bi man lam Yafham al-Idtirâb fî Hadîṣ Anas (see No. 2801/1 above).
الصاق عوار الهوس بمن لم يفهم الاضطراب في حديث انس

الفقه Muslim Law

VI. Al-Imdâd بالامداد شرح الارشاد المسنى
a. detailed commentary upon *al-Irshâd* of Ibn al-Muqrî al-Yamanî (d. 837/1433), an abridgement of which entitled *Fath al-jawâd* فتح الجواد is well-known (fol. 266^b). See also Sarkis (84).

VII. Sharh Mukhtaṣar fî al-Fiqh (لابى الحسن البكرى) شرح مختصر في الفقه,
a commentary upon Abu'l Ḥasan al-Bakrî's (d. 952/1545) *Mukhtaṣar fî al-Fiqh* مختصر في الفقه, of which no copy seems to be extant. (see No. 2801/9 above).

VIII. Al-Musta'dab fî hukm bai' al-Mâ' المستعذب في حكم بيع الماء

IX. Kashf al-Ġain كشف الغين
an appendix to his work *Qurrat al-'Ain* etc. (قرة العين بان التبرع لا يبطله) (see Brock., ii, 389), which he composed in refutation of Ibn Ziyâd al-Wajîh az-Zabîdî (d. 975/1568 ; see No. 2801/7 above).

X. Mu'allaf fî Buṭlân ad-Daur مؤلف في بطلان الدور

XI. Mu'allaf fî al-'Amal bi Mafhûm al-waqf مؤلف في العمل بمفهوم الوقف
الوقف

XII. Mu'allaf fî al-Waṣîyah مؤلف في الوصية

XIII. Iṣâbat al-Aġrâḍ fî suqûṭ al-Khiyâr bi al-I'râḍ اصابة الاغراض في سقوط الخيار بالاغراض

XIV. *Shann al-Ġārah fī man Abdâ taqawwulahû fī al-Ĥinnâ' wa 'Awārahû* الحنا وعواره (for a copy of which see No. 2801/10, above).

XV. *Kashf al-Ġain 'an Aḥkâm at-Ta'ûn wa aunahû lâ Yadhkhul al-Baladain* كشف الغين عن احكام الطاعون وانه لايدخل البلدين

XVI. *Mu'allaf fī Aḥkâm al-Ḥammâm* مؤلف في احكام الحمام

XVII. *Al-Îdâḥ wa al-Bayân limâ jâ fī Lailatai ar-Ragâ'ib wa an-Niṣf min Sha'bân* الايضاح والبيان لما جاء في ليالى الرغائب والنصف من شعبان (for a copy of which see No. 2801/8 above).

XVIII. *Mu'allaf fī 'Imârat al-Ka'bah* مؤلف في عمارة الكعبة

XIX. *Mu'allaf fī Aḥkâm al-Imâmah* مؤلف في احكام الامامة

XX. *Mu'allaf fī Shurûṭ al-Wuḍû'* مؤلف في شروط الوضوء

XXI. *Raf' ash-Shubah wa ar-Riyab 'an Ḥukm al-Iqrâr bi Ukhuwwat az-Zaujat al-Ma'rûfat an-Nasab* رفع الشبه و الريب عن حكم الاقرار باخوة الزوجة المعروفة بالنسب

XXII. *Mu'allaf fī al-Khall* مؤلف في الخل

XXIII. *Mu'allaf fī al-Ḥaiḍ* مؤلف في الحيض

XXIV. *Kaff Bal'afif 'an al-Kbaṭâ' wa al-Kbaṭal wa at-Taḥrîf* كف بلعفيف عن الخطا والخطل والتحريف

XXV. *Zuraf al-Fawâ'id wa Turaf al-Farâ'id* ظرف الفوائد وطرف الفرائد

XXVI. *Manẓûmat fī Uṣûl ad-Dîn* منظومة في اصول الدين

XXVII. *Mukhtaṣar Târikh al-Kbulafâ'* مختصر تاريخ الخلفاء
an abridgement of as-Suyûṭî's (d. 911/1505) *Târikh al-Khulafâ'* (Sarkis, 1076).

XXVIII. *Îdâḥ al-Aḥkâm li mâ Yâkhuḍuhû al-'Ummal wa al-Ḥukkâm* ايضاح الاحكام لما ياخذہ العمال والحكام

XXIX. *Mukhtaṣar al-Hai'at as-Saniyah fī al-Hai'at as-Sunniyah* مختصر الهيئة السنية في الهيئة السنية

an abridgement of as-Suyûṭî's *al-Hai'at as-Saniyah* (for a copy of which see Lib., Cat., xxv, 2773/1).

The following works were lost to the world during the lifetime of the author :

XXX. Mu'allaf fî *Khatm al-Bukhârî* مؤلف فى ختم البخارى

XXXI. An-Na'im *مختصر الروض المسمى بالنعيم*

an abridgement of *ar-Raud* of Ibn al-Muqrî al-Yamanî (d. 837/1433) (see Sarkis, 248).

XXXII. *Bushrâ al-Karîm* بشرى الكريم

a commentary upon the above.

The ms. also mentions some works which were left incomplete by the author. They are as follows :—

XXXIII. *Al-Î'âb fî Sharḥ al-'Ubâb* الايعاب فى شرح العباب

a commentary upon *al-'Ubâb* etc. of Ṣafî'addîn Ibn al-Maḍhijî al-Muzajjid (d. 930/1524) see Brock., ii, 404.

XXXIV. *Turfat al-Faqîr bi Tuḥfat al-Qadîr* طرفة الفقير بتحفة القدير

a gloss upon his well-known work *Tuḥfat al-Muḥtâj* (see Lib., Cat., xix, 1844-7 and Sarkis, 82).

XXXV. *Mukhtaṣar al-Irshâd* مختصر الارشاد

an abridgement of Ibn al-Muqrî's *al-Irshâd* (cf. No. vi, above).

XXXVI. *Mukhtaṣar al-Îdâḥ* مختصر الايضاح

an abridgement of an-Nawawî's (d. 676/1278) *al-Îdâḥ* (see Sarkis, 1877).

XXXVII. *An-Nafaḥât al-Makkiyah* النفحات المكية

XXXVIII. *Sharḥ al-Manẓûmah* شرح المنظومة

a commentary upon his own *al-Manẓûmah fî Uṣûl ad-Dîn* (see xxvi, above).

XXXIX. *Sharḥ Al-Fîyat Ibn Mâlik* شرح الفية ابن مالك

a commentary upon Ibn Malik's (d. 672/1273) *al-Alfiyah* (see Lib., Cat. xx, 2092, and Sarkis, 233).

XL. Mu'allaf fî *Khatm al-Minhâj* مؤلف فى ختم المنهاج

see for *al-Minhâj*, Sarkis, 1878.

XLI. *Sharḥ Hizb Abi'l Hasan al-Bakrî* شرح حزب ابى الحسن البكرى

this work of al-Bakrî (d. 952/1545) has not been mentioned in Brock.

XLII. *Sharḥ* 'Ain al-'Ilm شرح عين العلم

a commentary upon 'ain al-'Ilm, an abridgement of al-Ġazzālī's (d. 505/1111) *al-Iḥyâ*' (see Lib., Cat., xiii, 833), by 'Umar bin 'Uṣmân al-Balkhî (d. about 800 A. H.), for a copy of which see Lib., Cat., xiii, 842.

XLIII. *Sharḥ* 'Aqîdah لابن عراق عقيدة

a commentary upon Ibn 'Arrâq's (d. 933/1526-7) short 'Aqîdah (quoted completely in An-Nûr As-Sâfir fol. 98^b).

XLIV. *Sharḥ* al-'Awârif العوارف

a commentary upon al-'Awârif (see Lib., Cat., xiii, 860) of Shihâbaddîn as-Suhrawardî (d. 632/1234).

The author's colophon runs thus (273^b):—

هذا آخر ما اردت جمعه ويسر الله بمنه وضعه على ان مناقب شيخنا و استيفاء
الكلام على ذكر منشاء ومشايخه وتعداد محاسن مولفاته وتفاصيل اسبابها وشرح
باقي احواله.....يحتمل مجلدا فكف القلم اولى.....وحسبنا الله و نعم الوكيل
ولا حول - الخ

No other copy seems to have been catalogued. However, a summary of the same appears in the beginning of Ibn Ḥajar's voluminous work *Tuḥfat al-Muḥtâj* (see Lib., Cat., xix, 1844-7) cf. al-Wahbiyah edition, 1282 A. H. vol. i, pp. 2-5, which ends with the following words:—

انتهى ملخصا من ترجمته لتلميذه الشيخ ابى بكر بن محمد بن عبدالله با عمرو
رحمه الله تعالى -

Worm-eaten and slightly water-stained.

Written in good Arabian Naskh. The scribe in the following colophon says that he completed the transcription of the ms. on wednesday, the 29th Ṣafar at Jiddah, but does not give the year:—

وكان الفراغ من زبره عصر يوم الاربعاء ٢٩ شهر سفر (؟ صفر) الخير بمجدة
حرسها الله.....الراجى عفوره على بن محمد الحلى عامله الله بلطفه الخفى -

Not dated. Probably 11th century A. H.

Scribe : على بن محمد الحلى

Fol. 274^a bears miscellaneous quotations,

foll. 274^b—277^b.

XIII

رسالة في حكم المتولد بين مغلظ و آدمي

RISÂLAT FÎ ḤUKM AL-MUTAWALLID BAIN MUĞALLAẒ
WA ÂDAMI

A valuable autograph copy of a short treatise, dealing with the different aspects of one born with the features of men and other beings, whether it will be treated as a human being by jurists in the affairs of daily life. The work fully narrates the opinions of the different jurists, mostly of the *Shâfi'ite* school, on all the problems, which arise on this question.

Beginning :—

الحمد لله الذي خص العلماء بحل المشكلات وأدأبهم في سمر الليالي للسعادات
.....وبعد فقد سألني بعض الاخوان ان اجمع اطراف ما يتعلق باحكام المتولد
بين مغلظ و آدمي لان احكامه كثيرة - الخ

The author or compiler of the work does not reveal his name. However, he says in the following passage in the introduction (fol. 274^a) that he based the present work upon the informations which he collected from the lectures of his teacher, *Shaikh Shihâbaddîn al-Qalyûbî* (d. 1069/1659 ; see *Khulâṣat al-Aṣar*, i, 175-6) :

.....فاستخرت الله تعالى وجعلت فيها هذه الرسالة بحسب ما اطلعت عليه
وسمعت من تقرير [Sic] خصوصاً الاستاذ الاعظم.....شيخى و استاذى الشهاب
القليوبى فسح الله في مدته -

Moreover, the words فسح الله في مدته suggest that the work was composed during the life-time of *ash-Shihâb al-Qalyûbî* (see also the colophon quoted below). He also refers more than once to *Shaikh Nûraddîn 'Alî bin 'Alî ash-Shabrâmallisî* (d. 18-10-1087/25-12-1676 ; see *Lib., Cat.*, xv, 1024) as his teacher (foll. 277^a, 277^b etc.). Other *Shâfi'î* lawyers of the 10th and 11th centuries are also quoted. In view of the above, we are in no doubt that the author was a scholar of the *Shâfi'ite* school, who flourished in the latter part of the 11th century A.H.

The title is derived from the introductory note of the compiler (see beginning quoted above).

The ms. seems to be an autograph, as the compiler in his colophon in the end (fol. 277^b) gives separate dates for the composition and the transcription as follows :—

وجمعت ليلة الخميس المبارك خامس شهر المحرم سنة احدى [Sic] وستين والـ
من الهجرة النبوية.....ومن كتابتها يوم الثلاثاء سابع عشرين ذى القعدة الحرام
من شهر سنة ثمان وسبعين والـ وحسبنا الله ونعم الوكيل - الخ

that is, he composed the work on the 5th Muḥarram 1061/19-12-1650, and concluded the transcription of the present copy on 27, Ḍu'lQa'daḥ, 1078/29-4-1668,

Written in hasty Arabian Naskḥ.

Dated 27-11-1078/29-4-1668.

fol. 278^a—300^b.

XIV

المقامات

AL-MAQÂMÂT

The present copy contains 5 *maqâmaḥ*, out of 29 *maqâmaḥ*, composed by Jalâladdîn as-Suyûtî (d. 911/1505 ; see Lib., Cat., v, 123) in the form of separate treatises. See H. Kh., vi, 55-6 and Sarkîs, 1084. See also Brock., Suppl., ii, 198.

The 5 *maqâmahs* contained in the present copy are as follows :—

Fol. 278 ^b	I.	المقامة الاولى مقامة الرياحين -
Fol. 284 ^b	II.	المقامة الثانية وهي مقامة الطيب -
Fol. 289 ^a	III.	المقامة الثالثة التفاحية وهي مقامة الفاكهة -
Fol. 295 ^b	IV.	المقامة الرابعة الزمردية في الخضر اوات -
Fol. 299 ^a	V.	المقامة الخامسة وهي الفستقية -

Beginning :—

المقامة الاولى..... حدثنا الريان عن ابي الريحان - الخ

For other copies see Berlin, Nos. 8555-71 ; Paris, Nos. 3521/2, 3949-51, 3972, 4588 ; Cairo, vii, 50 ; Cambr., Suppl., 1233 ; See also Brock., ii, 158 and Suppl.

For editions see Sarkîs, 1084 and Brock., Suppl., loc. cit

Written in hasty Naskh, with headings in red.

Dated Sunday, the 24th Rabi' II, 1159/4-5-1746.

The colophon of the scribe reads thus (fol. 300^b):—

وكان الفراغ من نساخته في يوم الاحد المبارك رابع عشرين شهر ربيعى [Sic]
الآخر من شهور سنة الف و مائة (و) تسعة [Sic] وخمسين مضت بعد الهجرة النبوية
.....على يدى اقل العباد ابراهيم بن القايد مبارك بن سليم غفر الله (له)
وللمسلمين.....

Scribe : ابراهيم بن القايد مبارك بن سليم

fol. 301^a—309^b.

XV

الروض المُنَمَّنَم في فضائل ماء زمزم

AR-RAUD AL-MUNAMNAM FÎ FADÂYIL MÂ' ZAMZAM

An exceedingly valuable copy of a short work on Mâ' Zamzam (ماء زمزم) explaining fully its virtues, and other connected points. The work is based wholly on *Ḥadîṣ* and the opinions of eminent traditionists and lawyers.

Beginning :—

بسم الله الرحمن الرحيم وبعد فيقول فقير ربه سالم الحضرمي المكي الحمد لله
الذى شرف زمزم على سائر المياه حتى ماء الكوثر للغسل به للصدر الشريف
المحمدى.....وبعد فهذه فوائد نافعة فيما يتعلق بماء زمزم وبئرها. الخ

Author : Sâlim al-Ḥadramî al-Makkî الحضرمي المكي. The works of reference do not provide us with any account of the author. However, we have come to know by a perusal of the whole work that he was a *Shâfi'î* scholar since he refers to the *Shâfi'î* scholars as exponents of his own *madhab*, in the following term :—

(fol. 309.^a) واما مذهبنا فالتقول عن الماوردى في الحاوى و الامام النووى

في شرح المذهب - الخ

and that he was alive in the latter part of the 12th century A. H., as he refers to an incident of 1174 and 1175 A. H. (fol. 302^a). Scholars of the tenth and the eleventh centuries A. H. have been extensively quoted.

Like the author, the work also has not been mentioned in any catalogue.

The present ms. seems to be the original autograph copy of the author. Frequent corrections, alterations and additions suggest this assertion.

The colophon of the author which reads thus, also bears an authoritative correction and alteration (fol. 309^b):—

هذا انحرما اردت جمعه على حسب الطاقة واسال (الله) العظيم رب العرش
الكريم ان يعم نفعه ويحسن وقعه - الخ

Written in cursive Arabian Naskh.

Water-stained and seriously damaged. Some marginal corrections lost in binding.

Not dated. Apparently 12th century A. H.

The arrangement of the folios is altered in binding. It should have been arranged as follows:—fol. 301, 304, 306, 307, 305, 302, 303, 309, 308^b, 308^a.

fol. 310—320^b.

XVI

لمعة النبراس النبوى و شعلة المقياس العلوى
LAM'AT AN-NIBRÂS AN-NABAWÎ WA SHU'LAT AL-MIQYÂS
AL-'ALAWÎ

A valuable and rare copy of a biographical work, containing an account of the life, virtues and works of 'Abdallâh bin 'Alawî bin Muḥammad bin Aḥmad al-Ḥaddad, a famous saint and scholar (d. Tuesday, 7th Du'l Qa'daḥ 1132/30-8-1720 ; see Lib., Cat., xiii, 948 and Brock., Suppl., ii, 566).

By Ḥusain bin 'Ali bin 'Abdashshakûr at-Tâ'ifî بن علي بن عبد الشكور الطائفي, a scholar of the twelfth century A. H., who was alive in Ramaḍân 1180/Feb. 1767 (see Brock., Suppl., ii, 534). See also Lib., Cat., xxiv, 2760-1, where two works of him are noticed (while Brock., loc. cit., refers to only one of them. Exact dates of his life and other particulars are not known.

·Beginning :—

الحمد لله الذى خص اهل بيت نبيه محمد صلى الله عليه وسلم.....و بعد فمهذه -لمعة
الذبراس النبوى وشعلة المقياس العلوى اقتبسها من مناقب - الخ

The work is divided into 5 *wasīlah* and a *khâtimah* as follows :—

- Fol. 311^a. I. الوسيلة الاولى فى نسبه الشريف وعلاو مجده المنيّف -
Fol. 311^b. II. الوسيلة الثانية فى بدايته فى الطريق واخذه عن مشايخ التحقيق -
Fol. 313^b. III. الوسيلة الثالثة فى نصايحه وارشاده واعتناؤه بالاخذين عنه وقصاده -
Fol. 315^a. IV. الوسيلة الرابعة فى ذكر شئ من بواهر حكمه و سرد نزر من
جواهر كلمه - الخ
Fol. 316^b. V. الوسيلة الخامسة فى شهادة الكمال له من معاصريه مما شاهدته
من الكمال فيه -

Fol. 318^b الخاتمة فى ذكر شئ من كراماته وتاريخ ولادته ووفاته - الخ

The ms. throws fresh light on the life and works of 'Abdallâh bin 'Alwî al-Haddâd (d. 1132/1720). Hence it is very valuable.

No other copy of the work is known. A treatise containing a biographical sketch of the same al-Haddâd is noticed in Berlin No. 10116 ; but the beginning and the end given therein do not agree with those of the present work.

Written in good Arabian Naskh, very neatly and carefully. Slightly water-stained.

Not dated. Probably earlier part of the 13th century A. H.

The colophon of the scribe reads thus (fol. 320^a) :—

تم الكتاب بحمد الله تعالى على يد افقر العباد الى مولاه الجواد عمر بن احمد
باجع سامحه الله بمذه - الخ

Scribe : عمر بن احمد باجع

Foll. 320^b, 321 are blank.

The cover bears some verses in praise of the present work by one al-Habîb Shāikh bin Muḥammad al-Jaḥfī (see No. 2801/18 below).

foll. 322—327^b.

XVII

الكواكب الدرية في مدح خير البرية

AL-KAWÂKIB AD-DURRÎYAH FÎ MADH KHAIR AL-BARÎYAH

A copy of Al-Bûṣîrî's (d. 694/1294) *Qaṣîdat al-Burdaḥ*, the well-known poem in praise of the Prophet. See Lib. Cat., xxiii, 2529-36. See also Brock., Suppl., i, 467-72, for commentaries and other particulars.

Beginning :—

أمن تذكر جيران - الخ

Written in good Arabian Naskh, with diacritical marks given carefully. Not dated. Probably 12th century A. H.

The colophon of the scribe reads thus (fol. 327^b) :—

تمت بحمد الله وعونه وحسن توفيقه على يد كاتبها اقر الوري محمد ابو شجر ابن قاسم النياوى الشافعى عنى عنه -

Scribe : محمد ابو شجر ابن قاسم

foll. 328^a—335^b.

XVIII

(مراسلات)

MURÂSALÂT

A collection of an interesting correspondence, which passed between one Al-Ḥabîb Shaiḥ bin Muḥammad al-Jafrî and some scholars of India, the subject under discussion being *Wilâyah* (ولاية), *Nubuwwah* (نبوة) and *Risâlah* (رسالة) and the difference between the two. The correspondence is in prose and verse both and bears through-out a mystic stamp.

Beginning :—

السؤال (Sic سوال) الحبيب شيخ بن محمد الجفرى
مقام النبوة في برزخ - الخ

To appreciate the exact nature of the discussion, the full text of al-Jafrî's question may be quoted here :—

مقام النبوة في برزخ ارى القيصرى بهذا يقول
يروى عن الشيخ هذا المقام دوين الولي وفوق الرسول

و كل رسول نبى ولا كل نبى ولى اقول
وفى ضمن ما قال عكس يرى فردوا جوابا لذا يا فحول

The treatise consists of the following letters and answers :—

Fol. 328^a I. سوال شيخ بن محمد الجفرى -

Fol. 328^a II. جواب بعض فضلاء الهند -

beginning thus :

حمدا لمن هو للمحامد مؤئل و نواله للسائلين مسبل

Fol. 328^b III. جواب الجواب للحبيب شيخ المذكور -

opening as follows :

[Sic] اهلا وسهلا بنظم من هو السؤل و من حل الذى اشكل مسؤل

Fol. 330^b IV. الجواب لبعض فضلاء الهند غير الاول -

the answer being in prose and beginning as follows :

ولا يخفى ان الولاية باطن النبوة والنبوة ظاهرها فالولاية لازمة النبوة - الخ

Fol. 333^a V. وهذا الجواب لشيخنا.....الحبيب شيخ بن محمد الجفرى
اطال الله بقاءه - الخ

It appears from the perusal of the answers (iii & v) that both are *Jawâb al-Jawâb* (جواب الجواب) to the *Jawâb* (جواب) of some Indian scholar (see ii), one in verse and the other in prose ; and the two answers (ii & iv), are by two different scholars, both belonging to India. One of them (the author of the answer, No. ii), is referred to by al-Jafri as Abu'l Hasan (ابوالحسن) of Ellore (ايلور).

No other copy is known.

Written in different hands in Arabian Naskh.

Not dated. Probably 12th century A. H.

As regards this *Shaiikh* bin Muḥammad al-Jafri, it is known that he was a prominent scholar of the 11th century A. H. Born and bred in Southern Arabia, he spent considerable part of his life in Malabar and other parts of southern India. A versified *taqriz* by him, recorded at the end of *'Iqd al-Jawâhir* (see Lib., Cat., xii, 660), of *ash-Shillî*, bears testimony to it. Afterwards he travelled to Mecca, where people flocked to him in large numbers. His death took place at *Shihir* in *Ṣafar* 1036/Oct. 1626. For further particulars see *Khulâṣat al-Aṣṣar*, ii, 236-7.

fol. 336^a—336^b.

XIX

الوصية و الوسيلة لمريد الفضل و الفضيلة

AL-WAṢĪYAT WA AL-WASĪLAT LI MURĪD AL-FADL
WA AL-FADĪLAḤ

A short versified treatise, defining the duties and virtues of a devout person.

By 'Afffaddîn 'Abdallâh bin Aḥmad Bâfâris Bâ Qais عفيف الدين عبدالله بن احمد با فارس با قيس

The *Qaṣîdah* proper begins thus :—

بدات بيسم الله في اول الامر و اثنى بحمد الله فاتحة الذكر الخ

The ms. opens with a note in the same hand, indicating the title and the author, running as follows (fol. 336^a) :—

هذه القصيدة للشيخ الصالح العابد الناصح عفيف الدين عبدالله بن احمد با فارس
با قيس و سماها الوصية و الوسيلة لمريد الفضل و الفضيلة و الترغيب في العلوم النافعة
كالعزالة [Sic] و الشاذلية و الحدادية و جمع كتب السادة الصوفية و ترتيب
الاوراد الواردة النبوية بكرة و عشية و باسمه التوفيق و هي هذه :
بدأت بيسم الله - الخ

In the following note in the end (in another hand) :

الحمد لله هذه اجازة للفقير الى الله حسن بن عبدالله بن عبدالله بن حسن من
قايلها والسبب في اقاتها رويًا حصلت لبعض المترددين الى الشيخ عبدالله المذكور.
it is stated by one Ḥasan bin 'Abdallâh bin 'Abdallâh bin Ḥasan that
the present work was composed following a dream (رويًا) by some
intimate disciples of the author and its *ijâzaḥ* was granted to him by
the author himself.

Nothing is known about the author and the period to which he belonged. In the following verse :

وكتب الحبيب استاذنا و امامنا ابو الحسن الحداد تغني الفتي الخ

he refers to one Abu'l Ḥasan al-Ḥaddâd as his teacher and leader.

No other copy is known.

Written in good and correct Arabian Naskh.

Nô^t dated. Probably 12th century A. H.

The scribe does not reveal his name.

Fol. 337^a is blank. Foll. 337^b—338 bear miscellaneous extracts and quotations from different authorities.

No. 2802

fol. 52 ; lines 13 ; size 6 × 4 ; 5 × 3.

AL-MAJMU'AH

A copy of a majmû'ah containing 14 treatises on different subjects by different authors.

fol. 1—13^b.

I

الشهائل الحمديّة

ASH-SHAMÂ'IL AL-MUHAMMADIYAH

The present treatise contains pieces on the *Shamâ'il* (good qualities) of the Prophet, selected from *Al-Mawâhib Al-Ladunnîyah* (for which see Lib., Cat., xv, 1021 and Sarkîs, 1512) of al-Qaṣṣallânî (d. 923/1517 ; see Lib., Cat., v, 169).

Beginning :—

احمد الله على ما فضل نبينا محمدا صلى الله عليه وسلم..... وبعد اسعدك الله تعالى في الدارين
پس این چند لطیفه است از لطایف عواطف رحمانیه که آگاهی میدهد از عظمت
نیک شمائیل..... محمد مصطفی صلی الله علیه وسلم..... که استفاده کرد و انتخاب
مود از کتاب مواهب [Sic] اللدینه..... الخ

The introduction of the compiler is in Persian.

The *Shamâ'il* proper begins thus (fol. 2^b) :

اما راسه الشریف فحسبك مارواه الشيخان - الخ

The compiler, who made this selection, does not reveal his name. However, the following colophon at the end (fol. 13^b) indicates that it was transcribed by one Muhammad Amjad Khan Bakhshî for one Qâḍî Faqîh Muhammad :

تمت بالخیر..... فی يوم السبت الرابع من شهر شوال سنة ۱۲۴۶ من

هجرة [Sic] النبوية.....يد اضعف العباد حمد امجدخان بخشى لاجل الجناز.....
قاضى فقيه حمد.....الخ

Written in Naskh. Dated Saturday, 4, Shawwâl, 1246/18-3-1831.

Scribe : حمد امجدخان بخشى

fol. 14—15.^a

II

نظم السواك و فوائده

NAẒM AS-SIWÂK WA FAWÂ'IDUHÛ

A metrical tract on the virtues and advantages of *as-Siwâk* i. e. the tooth-stick.

By Al-Faqîh Ḥusain al-Muṣawwirî ح-ين المصورى

Beginning :—

نظم السواك و فوائده هذا ما انشده الفقيه حسين المصورى رحمة الله عليه
في منافع السواك وفضيلته. نظم

أيا سائلا حكم السواك ونفعه وما فيه من احكام فقه وحكمة الخ

Books of reference do not provide us with any account of the author ; neither any other copy of the work seems to have been recorded.

Not dated. Apparently 13th century A. H., the handwriting being identical with that of the preceding ms.

Not in H. Kh., neither in Brock.

fol. 16^b—23^b.

III

(ادعية)

AD'YAH

A collection of miscellaneous Ṣalât (صلوة) and Ad-'iyah (ادعية) selected from different works.

Beginning :—

بسم الله الرحمن الرحيم اللهم صل وسلم على من منه انشقت الاسرار و انفلقت
الانوار. الخ

The compiler does not reveal his name.

Most of the selections have been made from the following works of Jalaladdīn as-Suyutī (d. 911/1505) :

- I. حصول الرقى في اصول الرزق (see Brock., ii, 149₈₆ and Suppl.)
- II. الارج في الفرج (see Sarkis 1075).
- III. سهام الاصابة في الدعوات المستجابة (see Sarkis, 1081).

Other Ṣalâts have been ascribed to 'Abdassalâm bin Mashîsh (d. 625/1228; see Brock., Suppl., i, 787), the teacher of Abu'l Ḥasan ash-Shâdilî (d. 656/1258) and Muḥammad al-Baqqarî al-Miṣrî (d. 1111/1699; see Brock., ii, 327).

Written in Cursive Naskh.

Not dated. Apparently 13th century A.H.

foll. 24^a —35^b.

IV

مفتاح السعادة و الفلاح في اذكار المساء و الصباح

MIFTÂḤ AS-SA'ÂDAT WA AL-FALÂḤ FÎ ADKÂR AL-MASÂ'
WA AṢ-ṢABÂḤ

A *wird* (ورد) to be recited in the morning and the evening, beginning as follows :

الحمد لله رب العالمين... و بعد فهذا ورد مبارك جمعناه لانفسنا ولمن رغب
في ترتيبه و المواظبة عليه..... و هذا اوان الشروع في المقصود بسم الله الرحمن
الرحيم قل هو الله احد - الخ

Compiled by 'Abdallâh bin 'Alwî bin Muḥammad bin Aḥmad al-Haddâd احمد الحداد بن علوى بن محمد بن احمد الحداد, a famous saint and scholar of the twelfth century A. H. (d. 1132/1720; cf. Lib. Cat., xiii, 948; xxiii, 2557; see also Brock., Suppl., ii, 566, 388/49^a, where the author has been noticed twice).

The author's name and the title do not appear in the main body of the ms. The following note on the cover in the same hand :

مفتاح السعادة و الفلاح في اذكار المساء و الصباح و هو الورد الكبير جمعه

اقلب الشهير و البدر المنير..... سيدنا و مولانا الحبيب عبدالله بن علوى بن محمد
الحداد قدس سره -

indicates the identity of the work, which, in the absence of any evidence to the contrary, may be accepted.

No other copy seems to have been recorded.

Written in Naskh. Dated Wednesday, 6, Rabi' 11, 1247/14-9-1831.

The colophon of the scribe runs thus (fol. 35^b) :

تم الورد المبارك الكريم وقد فرغ بكتابته [Sic] لنفسه محمد افضل الارائى
الشافعى يوم الاربعاء سادس شهر الربيع [Sic] الثانى سنة سبع و اربعين و مائتين
والف من هجرة [Sic] الخ

Scribe : تقيه محمد بن محمد افضل الارائى الشافعى.

fol. 36^a—38^b.

v

حزب الفتح و النصر

ḤIZB AL-FATH WA AN-NAṢR

A regular prayer to be recited after the morning prayer (صلاة الصبح) daily, if possible.

By the author of the preceding work.

The work is preceded by a short introductory note, which reads as follows :

و يتلوه حزب الفتح و النصر لسيدنا القطب..... عبدالله بن علوى الحداد
قدس الله سره..... تقرأ كل يوم بعد صلاة الصبح لمن استطاع المواظبة عليه كل
يوم و الا فنى كل جمعة واثنتين [Sic] نفعا الله به و بمولفه فى الدارين -

The hizb proper runs thus :

بسم الله الرحمن الرحيم يا الله يا واحد يا احد يا واجد يا جواد - الخ

No other copy seems to have been recorded.

Written in Naskh. Not dated. Apparently thirteenth century A. H., the handwriting being identical with that of the preceding ms.

fol. 39^a - 40^b.

VI

حزب النوى

HIZB AN-NAWAWÎ

A copy of an-Nawawî's well-known *Hizb*. cf. No. 2795/v, above.

Written in the same hand as the preceding ms. Not dated. Apparently 13th century A. H.

Scribe : *نقيد محمد بن محمد افضل الارائى الشافعى*

On the foot of fol. 40^b miscellaneous notes are quoted.
foll. 41^a - 52^b.

VII

حزب البحر

HIZB AL-BAHR

A copy of *Hizb al-Bahr* (حزب البحر) of Nûraddîn Abul'î Hasan 'Alî bin 'Abdallâh bin 'Abdaljabbâr al-Hasanî al-Idrisî ash-Shâdîlî نور الدين أبو الحسن علي بن عبد الله بن عبد الجبار الحسنى الإدريسي الشاذلى the famous saint and founder of the Shâdîliyah order of the Sûfism. Born and bred at Shâdilla (Tunis) in 593/1196, he travelled to the east and settled in Alexandriah, where many people flocked to him and became his disciples. Even strict theologians and traditionists bowed to him in respect and paid homage to his great piety and learning. He wrote many works, of which 28 are enumerated in Brock., i, 449 and Suppl. He performed the pilgrimage to Mecca more than once and at last his death took place in his way to Mecca in the desert of 'Aidâb (cf. Mu'jam al-Buldân, iii, 751) in (Du'l Qa'dah, 656/Nov., 1258. For further particulars of his life and works see Husn al-Muhâdaraḥ, i, 298; Lawâqih al-Anwâr, foll. 210^a - 219^b; Nafaḥât al-Uns, foll. 316^a - 318^a; Dastûr al-I'lâm, fol. 71; Tâj at-Ṭabaqât, foll. 229^a - 232^b; Sarkîs, 1088; and Brock., loc. cit. See also Jilâ' al-Ainain (pp. 41-2) of Khairaddîn al-Alûsî (d. 7 Maḥarram, 1317/1551/1899; see Brock., Suppl., ii, 787) for his life and discussions about his teachings.

The work begins with a lengthy introduction in Persian (followed by some pieces of prayer in Arabic foll. 41^a - 48^b) describing the rules for its recitation and the peculiar effects attributed to it. The *hizb* proper opens thus (fol. 49^a) :

بسم الله الرحمن الرحيم يا الله يا رحمن يا رحيم يا على يا عظيم يا حليم - الخ

The work has been commented upon extensively. See Bröck., Suppl., i, 805. For a copy of a commentary upon the same by Muḥammad al-Wasīmī (d. 1006/1597) see No. 2803/iii, below. See also H. Kh., iii, 57-8.

For other copies see Berlin, 3868 ; Paris, 2637 ; India Office, 373/2 ; Cairo, vii, 229 ; Râmpûr i, 146, and Brock., loc. cit. It has been printed repeatedly with various translations and paraphrases. cf. Brock., loc. cit. and Sarkīs, loc. cit.

Written in Naskh. Not dated.

Apparently 13th century A. H., the handwriting being identical with that of the preceding mss.

No. 2803

fol. 119 ; lines 25 ; size 8 × 6 ; 8 × 4.

AL-MAJMÛ'AH

The present majmû'ah contains four works on Sûfism and prayer (إدعية) by different authors.

All are written in one hand in good and fully vocalised Naskh, within gold-ruled borders. Not dated. Apparently the latter part of the 12th century A. H.

fol. 1—52^a.

1

المواهب السنية بشرح حزب السادة الوفاية

AL-MAWÂHIB AS-SANÎYAH BÎ SHARH ḤIZB AS-SÂDAT
AL-WAFÂ'ÎYAH

A detailed commentary on the *Ḥizb* (حزب) ascribed to Shaikh Muḥammad Abu'l Faḍl Wafâ, the famous saint and head of the *Wafâ'îyah* order of saints in Egypt.

Commentator : Muḥammad Tâjaddîn bin Aḥmad al-Wasīmī al-Miṣrî محمد تاج الدين بن احمد الوسيمى المصرى, a scholar of the 10th century A. H.

Beginning :—

الحمد لله المتفرد بالوحدانية والصفات الازلية المتوحد بالصمدانية..... اما بعد
فهذا مجموع على صورة شرح لطيف على الحزب الشريف المنسوب للعارف الربانى

.....لسان زمانه وشيخ وقته و اوانه سيدى محمد ابى الفضل وفا.....وسمية
المواهب السنية بشرح حزب السادة الوفاية و ايضاح الخفا بشرح حزب سيدى
ابى الفضل وفا قال.....بسم الله الرحمن الرحيم اى ابتداء والاسم مشتق من
السمو . الخ

The author of the *hizb* (حزب), *Shamsaddîn Abu'l Faḍl* (Abu'l Faṭḥ, cf. Brock., ii, 119) *Muḥammad bin Muḥammad Wafâ al-Iskandarî* شمس الدين ابو الفضل (ابو الفتح) محمد بن محمد وفا الاسكندرى الشاذلى *ash-Shâḍilî* was a great saint of his age. He was born in 702/1302 and died in 760/1358 (cf. Brock., ii, 119 and Suppl.; see also Al-Munâwî's *Al-Kawâkib Ad-Durriyah* (Râmpur ms.), ii, fol., 326). Some authorities place his death in 765/1363. He composed many works ten of which are enumerated in Brock., loc. cit. Of the two *Hizbs* mentioned in Brock., loc. cit., the one entitled *Hizb as-Sâdât fî Jamî'al-'Âdât* حزب السادات فى جميع العادات (for a copy of which see Cairo, ii, 191) is probably the one to which the present commentary is related. For further particulars of his life see the authorities quoted above.

The commentator, *Muḥammad Tâjaddîn bin Aḥmad al-Wasîmî*, was one of the pupils of *Ibn Ḥajar al-'Asqalânî* (d. 852/1449) who were destined to live a long life. No exact date of his birth is known. But the fact that he was a pupil of *Ibn Ḥajar* (*Khulâṣat al-Aṣar* iv, 285-6) suggests that his birth should have taken place in the early forties of the 9th century A. H. *Tâj at-Ṭabaqât* (fol. 15^b) gives the year 933 A. H., as the date of his birth and in the meantime, mentions that he was a pupil of *Ibn Ḥajar al-Asqalânî* (d. 852/1449), both of which cannot be correct. His death took place on Monday, 13 Jumâdâ I, 1006/12-12-1597. Thus he must have lived more than 160 years. See *Khulâṣat al-Aṣar*, loc. cit., Cairo, ii, 233. See also *Tâj at-Ṭabaqât*, loc. cit., which almost quotes *Khulâṣat al-Aṣar* verbatim, except the variance in the date of birth. In the following colophon, the commentator, *al-Wasîmî*, says that he first completed the composition on Sunday, the 1st *Shah'bân*, 977/8-1-1570 and left it unrevised till he undertook it again in 1000 A. H. and made some omissions and additions :—

جمعه الفقير محمد تاج الدين ابن احمد البوسيمى بتاريخ يوم الاحد
مستعمل شعبان المعظم سنة سبع وسبعين وتسعمائة ثم انى لم اراجعه ولم انظر فيه
الى ان دخات سنة الف فمررت عليه وحذفت منه بعض الفاظ والحققت فيه
زيادة مستحسنة (fol. 52^a) الخ الشيخ

The only other known copy has been recorded in Cairo, ii, 233. Neither in H. Kh., nor in Brock.

Foll. 52^b—53^b are Blank.

fol. 54—81^a.

II

شرح حزب النوى

SHARH HIZB AN-NAWAWÎ

A detailed and very useful commentary on the well-known Hizb (for copies of which see Nos. 2795/v, and 2802/vi, above) of Muḥyî addin an-Nawawî (d. 676/1278 ; see Lib. Cat., v. 192).

By Shamsaddîn Muḥammad bin at-Ṭaiyib Abu'l Faṭḥ Muḥammad bin Muḥammad bin Mûsâ al-Fâsî al-Madanî ash-Sharajî, شمس الدين محمد بن الطيب أبي الفتح محمد بن محمد بن موسى الفاسي المدني الشرجي commonly called Ibn at-Ṭaiyib الشهير بابن الطيب.

Beginning :—

يا من احزابه لم تزل مؤيدة على الاعداء منصوره و احبابه لم تزل اعلا مهم
بذكره منشوره.....وبعد فقد سألني بعض بنحاء الاحباب المولعين بقراءة الاحزاب
ان اعيد على حزب الامام الكبير.....محي الدين ابي زكريا يحيى بن شرف
النوى.....ما يكون لحفاظه كالشرح لا فافاظه فتعاست عن ذلك.....ثم شرح
الله تعالى بفضله صدرى.....الخ

The commentator, Ibn at-Ṭaiyib, was born at Fâs in 1110/1698. After studying at his native place under his father and other learned men, he travelled to the east. He stayed for some time in Egypt and Syria, where many people were benefited by his vast learning. Lastly he came to Madînah and permanently settled there. Though he was well-versed in the Traditions and other branches of Islamic learning, his real merit and fame owed much to his excellence in 'philology' and 'literature'. He was looked upon as the highest authority of his age in these branches. He wrote more than sixty works, some of which are extant. Brock., (Suppl., ii. 522, 685) mentions only four works of him. His death took place at Madînah in 1170/1756.

For further particulars of his life and works see Silk ad-Durar, iv, 911-4 ; Tâj at-Ṭabaqât foll. 423^b—25^a (which quotes al-Murâdî almost

verbatim, the only variation being that it gives 1086 A. H., as the date of his birth) and Brock., Suppl., ii, 522-3.

The main commentary is preceded by 10 Muqaddimahs (foll. 54^b—60^a) of the philological analysis of the word حزب, the conditions for its recitation and composition, the religious significance of the Ahzâb (احزاب) and other aspects of the subject.

The commentary proper begins thus (fol. 60^a) :

قال الشيخ غي الدين النوى بسم الله اقتداء بالكتاب العزيز وتحفظاً - الخ

For other copies of the work see Âsafîyah ii, 1726; and Brock., Suppl., ii, 685.

The author of the commentary in the following colophon :

قال مولفه.....الفقيه الى عفوه.....محمد بن الطيب بن محمد الفاسي ثم
المدني.....واقفى الفراغ منه ضحوة الاثنين التاسع من صفر الخير عام اثنين
ونمسين ومائة والف بمنزلى بالمدينة المنورة (fol. 81^a) الخ

says that he completed the present work in his house at Madînah on Monday, the 9th Şafar, 1152/7-5-1739.

fol. 82^b—94^b.

III

غاية الفخر بشرح حزب البحر

GÂYAT AL-FAKHR BI SHARH HIZB AL-BAHR

A detailed commentary on Hizb al-Baḥr (حزب البحر) (of Abu'l Ḥasan 'Alī bin Abdallāh bin 'Abdaljabbār al-Ḥasanī al-Idrīsī ash-Shāḍilī (d. 656/1258 ; see No. 2802/vii, above).

By Muḥammad al-Wasīmī محمد الوسيمى . See No. 2803/1, above.

Beginning :—

بسم الله.....وصلى الله على سيدنا محمد وعلى آله.....وبعد فهذا تعليق لطيف على
الحزب الشريف للعارف الرباني.....سيدى على ابى الحسن بن عبدالله بن عبد الجبار
الشاذلى.....وسميته غاية الفخر بشرح حزب البحر والله اسأل ان يجعله - الخ

The name of the author does not appear anywhere in the main body of the ms. The following note on the cover in the same hand :

شرح حزب الشاذلى للشيخ الامام العلامة العمدة الفهامة سيدى محمد الوسيمى
شارح حزب السادات الوفاية رحمهم الله تعالى -

indicates that the present commentary is by Muḥammad al-Wasīmī. In the absence of any evidence to the contrary we may accept it safely.

A copy of the present commentary is noticed in Berlin, 3871 without giving the author's name. (See also Brock., i. 449).

Not in H Kh

fol. 95—120^b.

IV

المناظر الالهية

AL-MANÂZIR AL-ILÂHÎYAH

A copy of 'Abdalkarīm al-Jīlī's (d. 832/1428) *Al-Manâzir Al-Ilâhiyah* for which see No. 2789/xii, above.

No. 2804

fol. 79 ; lines 19 ; size 8 × 6 ; 6 × 4.

AL-MAJMU'AH

A copy of a *Majmû'ah* comprising 9 treatises on different subjects by different authors.

fol. 1—4^b.

I

الحواشي المفيدة على ابيات اليافعي في العقيدة

AL-HAWÂSHÎ AL-MUFÎDAH 'ALÂ ABYÂT AL-YÂFI'Î FÎ AL-'AQÎDAH

A very rare treatise explaining the difficult passages of *Abyât al-'Aqîdah* (أبيات العقيدة), which is a short metrical work on theology, by 'Aḥfaddîn 'Abdallâh bin As'ad al-Yâfi'î al-Yamanî ash-Shâfi'î (d. 768/1367 ; cf. Lib., Cat., xiii, 908).

Beginning :—

الحمد لله رب العالمين وبعد فهذه حواشي مختصرة جدا تحمل الفاظ العقيدة
السنية أبيات الشيخ الامام عبدالله بن اسعد اليافعي اليمني قال علا ربنا نزه
عن مدلول كيف وهو الكيفية من - الخ

The name of the commentator does not appear anywhere in the ms. Neither the original work nor the commentary seems to have been noticed in any catalogue.

Brock., (Suppl., ii, 228), however, mentions a work of al-Yâfi'î called 'Aqîdah, and a commentary upon the same by Baḥraq al-Ḥaḍramî. In the biographical sketch of Baḥraq al-Ḥaḍramî, given in An-Nûr As-Sâfir (foll 73^b—77^o) we find the following passage (fol. 75) :

و من تصانيفه تبصرة الحضرة الشامية الاحمدية..... الاسرار النبوية في
اختصار الاذكار النووية..... وكتاب العقيدة الشافعية في شرح القصيدة الياغية
وكتاب الحواشي المفيدة على ابيات الياغى في العقيدة - الخ

which, read with the introductory note of the commentator quoted above, leads us to the only conclusion that the present work is الحواشي المفيدة على ابيات الياغى by Baḥraq al-Ḥaḍramî.

The commentator, whose full name is Gamâladdîn Muḥammad bin 'Umar bin Mubârak bin 'Abdallâh bin 'Alî al-Ḥimyarî ash-Shâfi'î commonly known as Baḥraq al-Ḥaḍramî جمال الدين محمد بن عمر بن مبارك بن عبد الله بن علي الحميري الشافعي الشهير ببحرق الحضرمي, was an eminent scholar, poet and grammarian of his age. He died on the night of the 20th Sha'bân, 930/24-6-1524. For full particulars of his life and works see Lib., Cat., xviii, 1306. See also Brock., Suppl., ii, 554-5 ; and Sarkîs, 532-3.

No other copy seems to have been recorded. Even Brock., (Suppl., ii, 228) is silent on the subject.

Slightly water-stained. Written in fair Arabian Naskh, the 'aby'at, of the text being in bold character, with occasional marginal notes.

Not dated. Probably 12th century A. H.

foll. 4^b—6^a.

II

وصية

WAṢĪYAH

A correct copy of Shihâbaddîn Abû Ḥafṣ 'Umar bin 'Abdallâh as-Suhrawardîs (d. 632/1234) Waṣîyah for a copy of which see Lib., Cat., xxv, 2785/vii. For the life and works of the author see Lib., Cat., x, 519.

Not dated. The handwriting is identical with that of the preceding ms.

foll. 6^b—11^a.

III

اربعون اميرية

ARBA'ÛN AMÎRÎYAH

A collection of forty *Aḥādīṣ*.

By Saiyid 'Alī bin Shihābaddīn bin Muḥammad al-Ḥusainī al-Ḥamdānī Al-Amīr 'Al-Kabīr السيد علي بن شهاب الدين بن محمد الحسيني الهمداني الامير الكبير one of the most distinguished saints of his age (d. 6th Du'l Ḥijjah, 786/20-1-1375). For full particulars of his life and works see Lib., Cat., i, 150 ; See also Brock., ii, 221 and Suppl.

Beginning :—

الحمد لله رب العالمين..... اما بعد فيقول الشيخ الكامل..... على الحسيني الهمداني
..... اخبرني شيعي و استاذي..... نجم الحق والدين ابو الميا من محمد بن احمد
الاذكاني..... قال اخبرنا..... قال رسول الله صلى الله عليه وسلم وهو الحديث الاول
ليس لمومن المستقيم [Sic] غم الموت ولا وحشة القبر ولا فزع يوم القيمة - الخ

The present ms. bears no title. The above title is borrowed from Br. Mus., 891/3.

The only other copy is mentioned in Br. Mus., loc. cit.

Written in Naskh. Not dated. Probably 12th century A. H.

Not in H. Kh.

foll. 11^b - 22^a.

IV

هداية الاذكياء الى طريقة الاولياء

HIDÂYAT AL-ADKIYÂ' ILÂ ṬARÎQAT AL-AULIYÂ'

A very correct and fairly written copy of *Hidâyat al-Adkiyâ'*, a metrical work of mysticism, with frequent useful marginal notes and interlinear explanations.

By Zainaddīn bin 'Alī bin Aḥmad al-Ma'barī al-Malîbârî زين الدين بن علي بن احمد المعبري المليباري, a prominent ṣūfî scholar of Southern India who flourished in the latter part of the 9th and the earlier part of the 10th centuries A. H. He was born in 872/1467 and died in 928/1522,

(see Cairo iii, 258). His son 'Abdal'azîz and grandson Zainaddîn, both were prominent Shâfi'î scholars of the 10th century. He wrote many works, three of which are enumerated in Brock, ii, 221 and Suppl. See also Sarkîs, 1763.

Beginning :—

الحمد لله الموفق للعلا حمدا يوافي به المتكاملا الخ

The work has been commented upon by many scholars including the author's son 'Abadal'azîz.

For copies and editions of the original work and the commentaries see Cairo, ii, 135, iii, 258 ; Brock, loc. cit and Sarkîs, loc. cit.

The author's name does not appear anywhere in the ms. Written in fair 'Arabian Naskh, with full diacritical marks. Not dated. Probably 12th century A. H.

Not in H. Kh.

Fol. 22^b is blank. Fol. 23^a bears miscellaneous quotations.

fol. 23^b—52^a.

V

العقائد السنية

AL-'ÂQA'ID AS-SUNNÎYAH

A concise work on theology, dealing with the different problems of Sunnî theology. The work is mainly based on the views of eminent lawyers and theologians.

Beginning :—

نحمد الله على ما علمنا قواعد العقائد الدينية و خولنا بلطفه فوائد المعارف
اليقينية.....وبعد فيقول المفتقر الى الله الغنى عثمان بن عيسى الصديقي الحنفى
هذه عقائد المحدثين والفقهاء المدققين وقدماء كبار المشايخ الصوفية و قواعد
المتكلمين من اهل السنة والجماعة وسميتها بالعقائد السنية ورتبتها على سبعة عشر
فصلا الخ

The work is divided into 17 fasl as follows :

- Fol. 24^a. الفصل الاول فى الايمان بالله تعالى وصفاته وتنزيهه
Fol. 25^b, الثانى فى حدوث العالم وتفضيل بعض العباد على البعض وماينا

يناسبه و بيان ان معتقدات الصوفية هي معتقدات الفقهاء والمحدثين و بيان وجه الخطا فيما صدر عن بيان الصوفية في الكلام عند غلبة السكر ورد مذهب المتصوفة الوجودية الخ

- Fol. 32^b. الثالث في الصحابة المبشرة بدخول الجنة وحكم من سبهم
- Fol. 33^a. الرابع في تفسير الايمان وما يتعلق به
- Fol. 34^a. الخامس في كرامات الاولياء واصابة العين وما يناسبه
- Fol. 35^a. السادس في الامر بالمعروف وما يتعلق به
- Fol. 35^b. السابع فيما يفعل عند الموت وما يعرض للمؤمن من البشارة والرضوان وسوال القبر وعذابه الخ
- Fol. 37^b. الثامن في نفخ الصور والبعث والحساب والشفاعة وخلود المسلمين في الجنة وعفو الذنوب الخ
- Fol. 39^b. التاسع في خلود الكافرين في النار وما يتعلق به
- Fol. 40^a. العاشر في روية الله تعالى
- Fol. 40^b. الحادى عشر في كون اسماء الله توقيفية وحمل النصوص على ظواهرها وحكم المتشابه
- Fol. 41^a. الثانى عشر في عدم جواز مخالفة الا جماع
- Fol. 41^a. الثالث عشر في وجوب نصب الامام وشرائطه وتعددده وعزله وما يتعلق به و حكم اهل البغى والقضاة
- Fol. 44^a. الرابع عشر في كلمات الكفر
- Fol. 48^a. الخامس عشر في الكبائر
- Fol. 49^b. السادس عشر في التوبة والدعاء
- Fol. 41^b. السابع عشر في مدة بقاء الدنيا

عثمان بن عيسى الصديقي 'Uṣmān bin 'Isā aṣ-Ṣiddīqī al-Hanafī. Author : 'Uṣmān bin 'Isā aṣ-Ṣiddīqī al-Hanafī. Works of Reference do not provide us with any account of the author. Brock., Suppl., ii, 994, mentions him among 'authors whose time and place could not be fixed with certainty'. The latest authority quoted in the work [fol, 38a] is Ibn Ḥajar al-Haiṣamī (d. 974/1567).

Hence we may presume that the author did not flourish earlier than the tenth century A. H.

The only other copy which seems to have been noticed, is a work called 'Aqâ'id Sanîyah,' by Uṣmân bin Îsâ as-Ṣiddîqî, noted in Peshâwar, cf., Brock., loc. cit.

Written in fair Naskh. Not dated. Probably 12th century A. H.

The latter part of fol. 52^b bears miscellaneous quotations. Similarly first few lines of fol. 53^a appear to be a piece of some other work.

fol. 53^a—61^b.

VI

المقدمة في الصلوة

AL-MUQADDIMAT FÎ AṢ-ṢALĀḤ

A short useful compendium on Ṣalâḥ (صلوة), according to the Ḥanafî school of Muslim law.

By Abu'l Laiṣ Naṣr bin Muḥammad bin Aḥmad bin Ibrâhîm as-Samarqandî السمرقندى ابراهيم بن احمد بن نصر ابو الليث a famous Ḥanafî Scholar of his age (d. 373/983). For further particulars of his life and works see Lib., cat., xiii, 821; see also Brock., Supp., i, 347-8; and Sarkîs 1045.

Beginning :—

الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان الا على الظالمين..... قال
الفقيه ابو الليث رحمه الله كتاب الصلوة اعلم ان الصلوة فريضة قائمة وشرعية ثابتة
عرفت فرضيتها بالكتاب والسنة و اجماع الامة الخ

• The work has been commented upon by many scholars. See H. Kh., vi, 713; and Brock., Supp., i, 348. A very fine copy of a commentary upon the same, (probably written during the life-time of the commentator) by Musliḥaddîn Muṣṭafâ bin Zakariyâ al-Qaramânî (d. 809/1406) is noticed in Lib., Cat., xix., 1598.

For other copies of the work see Berlin, 3506—7; Paris, 1121, 1141/2, 1242/2; Cairo, iii, 134; see also Brock., 196 and Suppl. The title does not appear anywhere in the ms.

Not dated. Probably 12th century A. H., the handwriting being identical with that of the preceding ms.

Fol. 61^b—63^a contain miscellaneous extracts.

fol. 63^b—71^a.

VII

كتاب الاسعاد بشرح بانة سعاد

KITÂB AL-IS'ÂD BI SHARḤ BÂNAT SU'ÂD

A very rare but incomplete copy of a commentary upon *Bânat Su'âd* (بانة سعاد), the celebrated *Qaṣidaḥ* of Ka'b bin Zuhair (d. 24/645 ; see Sarkîs, 1562 ; Brock., i, 39 and Suppl.)

By Burhânaddîn Ibrâhîm bin Abu'l Qâsim bin 'Umar bin Aḥmad bin Ibrâhîm bin Muḥammad bin 'Isâ Muṭaiyir al-Hakamî ash-Shâfi'î
برهان الدين ابراهيم بن ابي القاسم بن عمر بن احمد بن ابراهيم بن محمد بن عيسى
مطير الحكمي الشافعي

Works of Reference do not provide us with any account of the author. However, it is gathered from the biographical sketch of his father recorded in *Aḍ-Ḍau' Al-lâmi'* (xi, 131), that he belonged to a very learned family of Yemen. His father's death took place in Rabî, i, 844.

It appears from some references in *An-Nûr As-Sâfir* (fol. 198^b, 227^b) that he lived a considerable part of his life in the 10th century A. H. also. A son of him, who excelled in poetry, is also mentioned in *An-Nûr As-Sâfir*, fol. 179^a, but no exact date is given.

Beginning :—

قال الشيخ الامام.....برهان الدين ابراهيم بن ابي القاسم بن عمر.....الحمد
لله حق حمده.....وبعد فهذا مختصر لطيف سميت كتاب الاسعاد بشرح بانة سعاد
يوضح مشكلاتها.....بانة فارقت سعاد اسم المتغزل بها فقلبي مبتدا و الفاء
سببية الخ

The work opens with a short introduction, explaining the reason of beginning the poems with the love stories, as practised generally by the Arabic poets. The commentary is generally very short, little more than a paraphrase. In some cases grammatical analysis and Philological explanations are also given.

Being incomplete, it ends abruptly thus :—

ليض صافية سوايخ جمع سائغة قد شكت بالمعجمة لها حاق بفتح الحاء وللام
جمع حلقة بسكونها الخ

only the commentaries upon the following verses in the end are missing :—

كانها حلق القفعاء مجدول
لا يفرحون اذا نالت رماحهم قوما وليسوا مجازيعا اذا نيلوا
يمشون مشى الجمال الزهر يعصمهم ضرب اذا عرد السود التناويل
لابقع الطعن الا في تحورهم ومالهم عن حياض الموت تحليل

No other copy seems to have been recorded.

Written in clear Naskh, with frequent diacritical marks.

Not dated. Probably 12th century A. H.

fol. 1—13^b.

VIII

رسالة في الفقه

RISÂLAT FÎ AL-FIQH

A defective copy of an anonymous *risâlah* on *fiqh*, beginning abruptly thus :—

..... ابن اسحاق ويوسف ابن يعقوب ويونس وعزيز واليسع وسليمان ابن
داؤد وما علم بالضرورة فرض طهارة البدن و والثوب والمكان من النجاسة
للصلواة و فرض الوضوء غسل الوجه و واليدين الخ

It ends as follows (fol. 76^b) :

ومن احب ميغوضه كفر او ذنبا او ظلما او عامل كل لاجله كفر و كذا
محبوبه عليه السلام و ابغضه و احبه كفر

The names of the author and the title do not appear anywhere in the main body of the ms.

Written in fair Naskh, with occasional marginal notes.

Not dated. Probably 12th century A. H.

fol. 76^b—80^a.

IX

تذكرة المذاهب

TADKIRAT AL-MADÂHIB

A short work containing a summary account of the basic doctrines of Ahl As-Sunnah wa Al-jamâ'ah (أهل السنة و الجماعة) and other sects.

Beginning :—

الحمد لله الهادى للمتقين الحافظ عن طريق الضالين اما بعد فان الله تعالى
قد فرض علينا طلب طريق الحق الذى عليه السنة الجماعة.....سميته بتذكرة
المواهبوجمعه على سبعة ابواب الخ

The work is divided into the following 7 *bab* :—

Fol. 77 ^a .	الباب الاول فى لمسائل التى عندها السنة و الجماعة
Fol. 77 ^b .	الباب الثانى فى اسامى الروافض
Fol. 78 ^a .	الباب الثالث فى اسامى الخارجية
Fol. 78 ^b .	الباب الرابع فى اسامى الجبرية
Fol. 78 ^b .	لباب الخامس فى اسامى القدرية
Fol. 79 ^a .	الباب السادس فى اسامى الجهمية
Fol. 79 ^b .	لباب السابع فى اسامى المرجئة

Author : The name of the author does not appear anywhere in the ms. In Ind. Off., 2033, it has been ascribed to Ibn as-Sarrâj.

One Ibn as-Sarrâj, whose full name is Muḥammad bin 'Alī bin 'Abdarrahmân al-Qurashī ad-Dimashqī bin as-Sarrâj محمد بن على بن عبد الرحمن القرشى الدمشقى بن السراج, is mentioned in Brock., ii, 119. He was a scholar of the 8th century A. H. No exact dates are known.

For other copies see Berlin, 2185 ; Ind. Off., loc., cit., Written in good Naskh, with frequent useful marginal notes.

Not dated. Probably 12th century A. H.

Fol. 80^b bears miscellaneous quotations

Neither in H Kh., nor in Brock.

No. 2805

fol. 79 ; lines 25 ; size 9½ × 6 ; 12 × 8.

AL-MAJMÛ'AH

The present majmû'ah consists of 5 works on *fiqh* (فقه) and 'aqâ'id (عقائد) by different authors.

I

مناسك الحج

MANÂSIK AL-ĤAJJ

A work explaining the rituals and performances to be observed by the pilgrims.

The work is based on *Ĥadîṣ*.

Beginning :—

قال شيخ الاسلام الحمد لله نستعينه ونستغفره..... اما بعد فقد تكرر السؤال
..... ان اكتب في مناسك الحج ما يحتاج اليه غالب الحجاج الخ

By *Shaiḥ* al-Islâm Taqîaddîn Abu'l 'Abbâs Aḥmad bin 'Abdalḥalîm bin Abdassalâm bin 'Abdallâh bin Muḥammad bin Taimîyah al-Ḥarrânî al-Ḥanbalî بن عبدالحليم بن عبدالعباس احمد بن محمد بن تيمية الحراني الخليلي commonly called *Ibn Taimîyah* الشهير بابن تيمية, the well-known scholar and Muḥaddiṣ and the most learned authority of all ages in all branches of Islamic learning. He died on 22 Du'l Qa'daḥ 728/29 Sept., 1328. Some account of his life and works is given in Lib., cat., v, ii, 462. For further particulars of his life and full discussion about his tenets and works see *jilâ' al-'Ainain fî Muḥâkamât al-Aḥmadain* of *Khairaddîn al-Âlûsî* (d. 1317/1899 ; cf., Brock., Supp., ii, 787) ; *Al-Qaul Al-Jalî fî Tarjamât ash-Shaiḥ Taqîaddîn Ibn Taimîyah al-Ḥanbalî* by *Ṣafîaddîn al-Ḥanafî al-Bukhârî* (d. 727/1327).

• For a comprehensive bibliography and a complete list of his works see Brock., Supp., ii, 119—128. See also Sarkîs, 55—60.

The work does not appear to have been recorded in any catalogue. However it was printed in *Majmû'at ar-Rasâ'il al-kubrâ* (مجموعة الرسائل الكبرى), at Cairo in 1323, 1325, 1328 A. H. see Brock., Supp., ii, 120, 125/128 ; and Sarkîs, 57, 59.

Written in ordinary *Naskh* Dated Thursday, 23 Muḥarram 1224 9. 3. 1809.

Scribe : ابراهيم بن سالمين بن سر حان

The colophon of the scribe reads thus (fol. 15^a) :

تم الكتاب المبارك بعد الظهر يوم الخميس يوم ثلاثة و عشرين من شهر
محرم (Sic) المحرم سنة ١٢٢٤ من هجرة (Sic) الهجرة النبوية بقلم راجي
عفوره ابراهيم ابن سالمين ابن سرحان

fol. 336^a—336^b.

II

الفواكه العذاب في من لم يحكم السنته الكتاب

AL-FAWÂKIH AL-'IDÂB FÎ MAN LAM YUḤAKKIM
AS-SUNNAT WA AL-KITÂB

A valuable copy (written during the lifetime of the author) of a work, discussing some controversial points of theology and Muslim law. It was composed in A. H. 1211/1797, when the author was deputed by 'Abdal azîz bin Sa'ûd (1179/1766—1218/1803, Amîr of Najd, to Mecca to discuss with the learned men of the holy city, about the main controversial points stressed by Shaiikh Muḥammad bin 'Abdalwahhâb (d. 1206/1792 ; see 'No. / below) and his followers (see *Ad-Durar As-Saniyah wa At-Tuhfat Al-wahhâbiyat An-Najdiyyah* p. 55 ; and *Ibn Gannân*, ii, 226).

By Aḥmad bin Nâsir bin 'Uṣṣman al-Ma'marî an-Najdî بن ناصر بن عثمان العمرى النجدى, one of the prominent pupils of Shaiikh al-Islâm Muḥammad bin 'Abdalwahhâb (d. 1206/1792) and an eminent scholar of his age. Born and bred in Najd, he was closely associated with the founder of the so called wahhâbî movement. He studied under him, his brother. Sulaimân bin 'Abdalwahhâb (d. 1208/1793-4) and his pupil Shaiikh Ḥusain bin Gannâm (d. 1225/1810), the author of *Raudat al-Afkâr wa al-Afham*. After the death (A.H. 1206) of the founder, the present author was counted among the few eminent learned men then living ; and it was due to his vast learning, that he was deputed by the Amîr of Najd to Mecca to argue with the learned men of the holy place. He also held the post of Qâḍî (judge) in 'Dar'iyah, the first capital of the Sa'ûdî Empire, during the reign of Sa'ûd bin 'Abdal Aziz (1218/1803—1229/1814). His death took place in the middle of Du'l Hijjah 1225/January, 1811. Some account of his life is given in *'Unwân al-majd fî Târîkh Najd*, i, 152, 149, 175.

Beginning :—

المسئلة الا ولى ما قولكم فيمن دعا نبيا أو وليا واستغاث به في تفريج الكربات
.....الحمد لله احمده و استعينه واستغفره.....اما بعد فان الله تعالى اكل لنا
الدين ورسوله قد بلغ البلاغ المبين الخ

The title of the work and the name of the author do not appear anywhere in the body of the main ms. It opens abruptly with :

المسئلة الا ولى ما قولكم الخ

No other copy of the work seems to have been noticed but it has been printed as a part of *Majmu'at Ad-Durar As-Saniyah* (pp. 55—90) compiled by Sulaimân bin Saḥmân an-Najdî (Cairo 1341). In the printed copy a short introduction is added. The deputation of the present author to Mecca and his mission have also been mentioned in *Raḍat al-Afkâr* (See II, 226 Bombay Edit, 1337 A. H.) where the present *risâlah* has been quoted verbatim.

The colophon of the scribe reads thus (fol. 29^b) :

تم بقلم الفقير راجى عفوره ابراهيم بن سالمين يوم ثانى عشر من سفر (؟ صفر)
من هجرة (؟ الهجرة) النبوية الخ

Scribe : ابراهيم بن سالمين

The ms., written as the preceding is dated 1224 A. H./1809, that is to say, during the life-time of the author (d. 1225/1810). Hence it is very valuable.

fol. 30^a—45^a.

III

رسائل ومسائل

RASÂ'IL WA MASÂ'IL

A ms. containing miscellaneous explanations of some points of Fiqh and theology, letters to enquirers, a few versified compendiums on theology and other matters. These miscellaneous materials, though of much use, have not been arranged properly. Mostly, the author's names have also been omitted. Some *Ajwibah* (replies) have been ascribed to *Shaiḥ* Muḥammad bin 'Abdalwahhâb (d. 1206/1792; see No. 2805/iv below).

The celebrated poem of Muḥammad bin Ismâ'îl bin Ṣalâḥ al-Amîr al-Kaḥlânî al-Yamanî aṣ-Ṣan'ânî (d. 1182/1769; see Lib. Cat. v 339; see also

Brock. ii 405 and Suppl.), which he composed in support of the mission (دعوة) of his contemporary, Shaikh Muḥammad bin Abdalwahâb (d. 1206/1799). The poem is well-known for its merits and is quoted verbatim in *Rauḍat al-Afkar* (i pp. 56—58). Selected verses have also been quoted in 'Unwân al-majd (pp. 54—55). For a full discussion about his poem see Sulaimân bin Saḥmân an-Najdî's *Tabri'at ash-Shaikhain al-Imâmain min Tazwîr Ahl Al-kedib wa Al-main* (بترئة الشيخين الامامين من زوير اهل الكذب والمين) (pp. 82—85)

قل اعوذ برب الناس ملك الناس.....يعني الشيطان يكون مصدرا واسما الخ

Fol. 38^b.

Fol. 39^a.

فصل الكفر هوا الجحود الخ

باب قول الله يا ايها النبي جاهد (Sic جاهد) الكفار والمنافقين الخ
اخرج البخارى ومسلم عن انس قال كان النبي صلى الله عليه وسلم ومعاذ رديفه الخ

Fol. 40^a.

Fol. 43^b.

فصل وكلمة التوحيد لها فضائل عظيم [Sic] الخ

و اما عدم موالات المسلمين و عدم معادات المشركين والكفار فهذه

Fol. 45^a.

من اعظم البلايا الخ

Written in Naskh, the handwriting being identical with that of the preceding mss. Not dated. Apparently the beginning of the 13th century A.H.
foll. 45^b—46^b.

IV

ستة مواضع من السيرة

SITTAḤ MAWÂḌI' MIN AS-SÎRAḤ

A very short and useful treatise explaining six aspects of the Prophet's mission.

By Shaikh al-Islâm Muḥammad bin 'Abdalwahhâb bin Sulaimân bin 'Alî bin Musharraḥ at-Tamîmi an-Najdî بن عبد الوهاب بن سليمان بن علي بن مشرف التميمي النجدى, the founder of the Wahhâbî movement. Some account of his life and mission is given in Lib. cat. x 585. Vast literature exists in English on the subject (as Blunt's 'A Pilgrimage to Nejd', ii pp. 251—271; Palgrave's 'Central and Eastern Arabia', vol i & ii pp.

38—87, 376, 363—380 ; Bruckhart's 'Notes on Beduins and Wahhabis' ; Hughe's 'Dictionary of Islam' pp. 659—662 ; and 'Notes on Muhammadanism' pp. 191—201 ; Margoliouth 'Wahhabiyah' (E. I. iv pp. 1086—1090) etc. etc.); but all these betray lack of insight into, and thorough knowledge of, the subject. Even Margoliouth's article in the 'Encyclopaedia of Islam' is full of mistakes. He gives the 1201/1787 as the date of his death which is utterly wrong. (He died in 1206/1792 ; see lib cat. x 585 and Philby's 'Arabia' p.) His assertion that Ibn 'Abdalwahrhâb married in Bagdâd, is baseless. There is no contemporary evidence to the effect that he travelled to Bagdâd, Damascus, and Işfahân, as supposed by many western and eastern scholars. For full particulars and true accounts of the life and mission of Ibn 'Abdalwahrhâb and his followers, see the following two original and contemporary histories :

(i) Rauḍat al-Afkâr wa Al-Afhâm روضة الافكار والافهام لمر تاد

حال الامام وغزوات ذوى الاسلام Dawî Gazawât Hâl Al-Imâm wa Gazawât Dawî al-Islam.

by Ḥusain bin Ḡannâm (d. 1225/1810) (2 vols). Bombay 1337 A. H.

(ii) 'Unwân al-majd fî Târîkh Najd عنوان المجد فى تاريخ نجد

by 'Uṣmân bin Bishr an-Najdî (d. 1285/). (2 vols : Makka 1349).

Philby's 'Arabia' (the modern world series), which is mostly based upon these two works, may also be utilised. See also Brock. Supp. ii 530.

Beginning :—

قال الشيخ (؟ شيخ) الاسلام محمد بن عبد الوهاب..... تأمل رحمك الله ستة

مواضع من السيرة وافهمها ففهمها حسنا الشيخ

The six aspects are as follows :

فاول ما امره بالا نذار عن الشرك قبل الا نذار عن الزنا وغيره الشيخ

Fol. 45^b

الموضع الثانى انه صلى الله عليه وسلم لما قام ينذرهم عن الشرك ويامرهم بضده

Fol. 45^b.

هو التوحيد الشيخ

الموضع الثالث قصة قراءته صلى الله عليه وسلم سورة النجم بحضور تهم فلما بلغ افرأيتهم

Fol. 45^b.

اللات والعزى الشيخ

Fol. 46^a.

الموضع الرابع قصة ابى طالب فمن فهمها ففهمها حسنا الشيخ

Fol. 46^a

الموضع الخامس قصة الهجرة وما فيها من الفوائد والعبر الشيخ

Fol. 46^b.

لموضع السادس قصة الردة بعد موت النبي صلى الله عليه وسلم الشيخ

The work does not seem to have been recorded. Brock. Suppl. ii 531 mentions one *Kitâb as-Sîrah*, which seems to be another work, of the author.

Foll. 47^a—48^a bear other different *rasa'il* similar to those mentioned in No. 2805/3 above.

Written in Naskh. Not dated. Apparently the beginning of the 13th century A. H., the handwriting being identical with that of the preceding ms.

foll. 49^b—59^b.

V

الرسالة الدينية في معنى الالهية

AR-RISÂLAḤ AD-DÎNÎYAḤ FÎ MA'NÂ AL-ILÂHÎYAḤ

A treatise explaining the meaning of (توحيد) and its implications as understood and interpreted by Shaiḥ Muḥammad bin 'Abdalwahhâb (d. 1206/1792) and his followers.

Beginning :

الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان الا على الظالمين..... من
عبد العزيز بن محمد بن سعود الى من يراه من العلماء والقضاة في الحرمين والشام
ومصر وسائر علماء الغرب والشرق..... اما بعد فان الله عز شأنه وتعالى
سلطانه لم يخلق الخلق عبثا

Author: Al-Amîr 'Abdal'azîz bin Muḥammad bin Sa'ûd الامير
عبد العزيز بن محمد بن سعود, the second Amîr of the Sa'ûdi dynasty and the
builder of the first Wahhâbî Empire (see Philby's 'Arabia') He was the
eldest son of Muḥammad bin Sa'ûd (d. 1179/1766), the founder of the
Sa'ûdis dynasty and his viceroy while he was engaged in his expeditions.
He ascended the throne after his father's death (1179 A. H.) and
soon made his mark by conquering Riyâḍ (which afterwards became
the capital of the Sa'ûdis), defeating adjoining hostile elements and
furthering the mission—of his master. While his eldest son, Sa'ûd,
who became his successor after his death, was entering Mecca, he was
stabbed at Dar'îyah (Rajab 1218/ Nov. 1803). For further particulars
of his life and achievements, see 'Unwân al-Majd i 124—128 ; Philby.

No other copy of the work seems to have been recorded. However, it has been printed as part of (pp. 4—28) *Majmu'ah Ad-Durar As-Saniyah* (see No. 2/2805, above).

The above title is given in the present ms. The printed edition bears no title and begins only with :

الرسالة الاولى لله للامام عبدالعزيز الاول بن محمد بن سعود الخ

Written in the same hand. Not dated. Apparently the beginning of the 13th century A. H.

fol. 60^a—69^b.

VI

رسائل و مسائل

RASÂ'IL WA MASA'IL

A collection of replies to questions, short explanations of Qur'ânic verses, comments upon Ḥadīṣ and other miscellaneous matters, mostly attributed to Shāikh. Muḥammad bin 'Abdalwahaab (d. 1206/1792 ; see 2805/4 above) and his followers. This collection is on the model of ms. No. 2805/3 described above.

The main features of the present ms. are as follows :

بسم الله الرحمن الرحيم قوله تعالى قل افغير الله تاملونى اعبد ايها الجاهلون

Fol. 60^a. (Beginning) مسائل الاولى الجواب عن قول المشركين الخ

Fol. 60^b. هذه اربع قواعد من قواعد الدين الذى تدور الاحكام عليه الخ

قال الشيخ محمد بن عبد الوهاب على قوله تعالى ربنا ابعث فيهم.....فيه خمس

Fol. 61^b. مسائل الخ

وروى الامام احمد عن ابى ذر مرفوعا رضى الله عنه قال قلت يا رسول الله اوضئ

Fol. 62^b. قال اوصيك بتقوى الله الخ

Fol. 63^b. ينبغي ان يكون التعلم من جنس ما روى عن حاتم الاصم الخ

Fol. 64^a. هذه كلمات فى معرفة لا اله الا الله.....وقد غلط اهل زماننا فيها الخ

Fol. 65^b. اعلم رحمك الله تعالى من بعث محمد صلى الله عليه وسلم بالهجرة الخ

Fol. 66^a. من محمد بن عبد الوهاب الى ثنيان بن سعود.....وبعد سئلتكم عن معنى الخ

كتاب الديات اجمع اهل العلم على ان دية قتل العمد لا تحملها العاقلة الخ

Fol. 66^b.

من حسين بن الشيخ و ابراهيم و عبدالله و علي و حمد بن ناصر الى الاخ
 Fol. 67^b. وبعد اوجب الله على جميع الخلق اداء الزكاة الخ

This is a religious instruction issued by Ḥusain, Ibrâhim, 'Abdallâh and 'Alî, the four sons of Ibn 'Abdalwahhâb and Ḥamd bin Nâsir. Ḥusain was the eldest son of, and a true successor to, his father. He died in 1224/1809 ('Unwân al-Majd). 'Abdallâh was second to him in learning. A treatise written by him in 1218/1803 in Mecca is mentioned in Brock. Supp. ii 592, but no date is given. Most probably he was killed by the Egyptians at the time of the destruction of Dar'îyah (1233/1818). See 'Unwân al-Majd, p. Ibrâhim was not so prominent. He was a man of piety and solitude. No date is known. 'Alî lived a long life and died in the second half of the thirteenth century A. H. Ibn Bishr (d. 1285/1868), the contemporary historian, (and author of 'Unwân al-Majd') does not mention the exact date of his death. For Ḥamd 'bin Nâsir see No. /2 above.

Fol. 68^a. من عبدالعزيز الى من يراه من المسلمين السلام عليكم الخ
 Fol. 68^a. من حسين بن الشيخ و ابراهيم الخ
 من فتاوى عبدالله بن الشيخ محمد بن عبد الوهاب و اما المسئلة الرابعة في التبتاك
 الذي يعتاد شربه الخ
 Fol. 69^a.

Written in the same hand. Not dated. Apparently the earlier part of the thirteenth century A. H.

INDEX

(TITLES OF TREATISES NOTICED)

PAGES

PAGES

1	الا مالى على آيات من القرآن العزيز	94	الصاق عوار الهوس بمن لم يفهم
2	الا مالى على كتاب المفصل فى صنعة الا	94	الا اضطراب فى حديث البسملة
	عرب		عن انس
2	الا مالى على مسائل مفرقه فى النحو	136	اربعون اميريه
3	الا مالى المفرقه على المقدمة الحاجبيه	34	بدايته الهداية
	الا مالى على شعر المذنب وبعض العرب	48	بلوغ الارب فى لطائف العتاب
3	وبعض الشعراء وغيرهم	92	البادرات العينيه فى النادرات الغيبية
4	الا مالى على مسائل مطلقه فى النحو		البيان لما جاء فى ليلتى الرغائب
7,40	اصطلاحات الصوفيه	103	والنصف من شعبان
15,40	الامر المحكم المربوط فيما يلزم اهل	7	التعريفات
	طريق الله من الشروط	8	تفسير محاسن المجالس
20	الا فاده لهم لمن اراد الا استفاده	33	التحفة المرسلة الى الذبي
25	احاض النصيحته النصيحته عن		تحذير الاخوان مما يورث الفقر
°	امراض باطل النصيحة النطيجه	50	والنسيان
30	استغفار عظيم	61	ترجمان الاشواق
37	الاسفار عن رساله الانوار فيما يتجلى	74	تسبيح صبح
	لاهل الذكر من الاسرار	97	تطهير العيبة من دنس الغيبة
43	اشارات الى عبارات من فتاوى ابن حجر	100	تحذير الثقات من استعمال القات
45,47	اجازه		تحذير ائمة الاسلام عن تغثير
91	احاديث	101	بناء البيت الحرام
93	استخاره قادريه	111	ترجمه ابن حجر

PAGES		PAGES	
141	تذكرة المذاهب	64, 84	دعاء نور
	الجواب المستقيم عما سأل عنه الترمذى	65	دعاء كنز العرش
16	الحكيم	65	دعاء عشرات
	جواب ابن حجر على الاسئلة فى احوال	66	دعاء مكرم
110	الموتى والقبور	66	دعاء جهل كاف
12	حقيقة اليقين وزلفة التمكين	67	دعاء هفت مبین
26	الحاشية على تفسير الفاتحه	68, 126	ادعية متفرقة
40	حلية الابدال	69, 71	دعاء سريانى
53	حل الرموز ومفاتيح الكنوز	70	دعاء مستغاث
62, 129	حزب النووى	74	دعاء فتح تامه
84	حزب صباح ومساء	75	دعاء صبح
128	حزب الفتح والنصر	77	ادعية منقولة من مہج الدعوات
129	حزب البحر	77	دعاء فراش امير المؤمنين
	الحواشى المفيدة على ابيات الياضى	77	دعاء بازوبند امير المؤمنين
134	فى العقيدة	78	دعاء طلب رزق
79, 76, 73, 71, 29	دعاء	79	دعاء قضاء دين
86, 87, 85, 84, 83, 82, 81, 80.		80	دعاء جبريل
29	دعاء عظيم	81	دعاء صباح
31	دعاء ابي حنيفة	82	دعاء عاشوراء
36	الدر الثمين فى مناقب الشيخ محى الدين	83	دعاء صباح ومساء
57	ديوان الشاب الظريف	86	دعاء قبض روح
58	ديوان ابن الدراء	86	دعاء رزق
63	دعاء مستجاب	86	دعاء تعويذ
63	دعاء مشلول		در الغامة فى در الطيلسان والعذبة
64	دعاء عافيت	99	والغامة
64	دعاء هلال	9, 87	رساله غوثيه

PAGES		PAGES	
35	الرسالة في الطرق	70	صلوة
39	رساله ايها الولد	93	صلوة التسييح وغيرها
43	رساله في النصائح	46	عقيدة
48	رساله في الزيارة	55	العقيدة المختصرة المفيدة
56	رساله في الحروف وخواصها	137	العقائد السنية
	رسالة في حكم التؤلدين	133	غاية الفخر بشرح حزب البحر
117	مغلظ وادمي	30	في فضائل القهوة ومناقضها
109	الروض المنمنم في فضائل ماء زمزم	22	فصوص في الحكمة
141	رساله في الفقه	52	فصائل بسم الله الرحمن الرحيم
145, 149	رسائل و مسائل	104	الفتاوى المباركة
148	الرسالة الدينية في معنى الالهية	144	الفواكه العذاب في من لم يحكم السنة
75	زيارت نامہ		والكتاب
53	سلك التوفيق لسواء الطريق	25	قطعة من كتاب في العقائد
146	سنة مواضع من السيرة	44	القصيدة الميمية
	شرح مشكلات الفتوحات المكية وفتح	71, 72	القصيدة الغوثية
13	المغلقات من العلوم الدنية	72	قصيدة
18	شرح الاسماء الحسنى	92, 93	قصائد
21	شرح فصوص المعلم الثاني	99	القول المختصر في علامة المهدي المنتظر
23	شرح فصوص الحكم	6	كتاب الخلو
28	شرح الاحاديث الاربعة	10	الكهف والرقيم في شرح بسم الله
41	شرح بعض آيات تائية ابن فارض		الرحمن الرحيم
89	شجره	14	الكلمات الالهية في الصفات المحمدية
	شن الغارة في من اظهر تموره في الحناء	17, 40	كتاب الكنه ما لا بد للمريد منه
108	وعواره	24	كتاب العبادلة
125	الشائل المحمديه	24	كشف الاسرار عما خفي من الافكار
132	شرح حزب النوى		كتاب التوحيد الاعظم المبلغ من لا يعلم

PAGES

PAGES

32	الى رتب من يعلم
38	كتاب الكشف والبتئين عن غرور الخلق اجمعين
96	كتاب التعرف في الاصلين والتصوف
122	الكواكب الدريده في مدح خير البريه
140	كتاب الاسع. دني شرح بانث سعاد
56	لوعة الشاكي ودعوة الباكي
91	لغات المفوظ الشريف
	لمعة النبراس النبوي وشعلة المقياس
120	العاوي
	مسئلة فيها من العربية مائتا وجهه واثنان
	وسبعون الف وجهه وثمانية وستون
5	وجها
7	محاسن المجالس
15, 134	المناظر الالهيه
17	مرآة العارفين فيما يميز بين العابدين
27	مفتاح الغيب
35	المضمون به الى غيره
38	مشكوة الانوار ومصفاة الاسرار
44	منظومة مع شرحها

46	منظومات
88	مكتوبات الغوث الصمداني
90	ملفوظ الشيخ الرباني
118	المقامات
122	مراسلات
	مفتاح السعادة والفلاح في اذكار المساء
	والصباح
	المواهب السنية بشرح حزب السادة
130	الوفائيه
139	المقدمة في الصلوة
143	مناسك الحج
11	نسيم السحر
126	نظم السواك وفوائده
46	ورد مبارك
	الوصية والوسيلة لمريد الفضل
124	والفضيلة
135	وصية
20	هياكل النور
44	هداية التوفيق لسلك الطريق
136	هداية الاذكياء الى طريقة الاولياء

It was collated with the original, studied and corrected by a certain scholar, who does not reveal his name, as, appears from the occasional marginal corrections and following colophon :—

بلغ مطالعة مع مراجعة ما اشكل في الام وهو لا يخلو عن سقم وقد طلنت
[Sic] بما عساه يكون مصححان قدر الله وظفرنا بنسخة صحيحة سنقابل عليها وكان
انتهى المطالعة من ؟ مقابلة الا فيما اشكل في آخر يوم الاحد ليلة ١٢ شهر العقدة
الحرام سنة ١٢٢٠ بمدينة زيد .

Afterwards it was collated with another valuable copy owned by one 'Abdallâh bin 'Umar bin Yaḥyâ Bâ'alwî. The colophon runs thus :—

بلغ مقابلة على نسخة معتبرة لسيدنا الحبيب عبدالله بن عمر بن يحيى با علوى على
(Sic على) الله مقامه و عمر بشريف التقوى لياليه و ايامه و نفعنا به و باسلافه
آمين.....

Written in cursive Naskh.

Dated 1219/1804.

Scribe :— عز الدين بن سليمان القحطاني

fol. 51^b—79^b.

II

كتاب التعرف في الاصلين و التصوف

KITÂB AT-TA'RRUF FÎ AL-AŞLAIN WA AT-TAŞAWWUF

A condensed and useful work, dealing with important points of Muslim law (الفقه), Theology (اصول الدين) and mysticism (التصوف).

By the same Ibn Hajar al-Haiṣamî ابن حجر الهيتمي

Beginning :—

الحمد لله الذى هدانا للاعتقاد و العمل بالاصول وفروع دينه القويم.....
وبعد فهذه نبذة في الاصلين والتصوف ابدعها حسن الجمع والتصرف حملنا عليها الخ

The work is divided into مقدمات (introductions), 6 bab (باب) and a Khâtimah (خاتمة) as follows :—

Fol. 51^b.

مقدمات -

Fol. 54^b. I.

الباب الاول في ادلة الفقه المتفقة عليها -

Fol. 65 ^b .	II.	الباب الثاني في ادلة اخرى اختلف في أكثرها -
Fol. 65 ^b .	III.	الباب الثالث في التعلال والتراجع -
Fol. 67 ^a .	IV.	الباب الرابع في الاجتهاد -
Fol. 67 ^b .	V.	الباب الخامس في التقليد -
Fol. 68 ^a .	VI.	الباب السادس في اصول الدين -
Fol. 76 ^b .	VII.	خاتمة المقصود من التصوف - الخ

Portions of foll. 74^b, 75^a are blank.

The title and the name of the author are not mentioned in the main body of the ms. They have been taken, as recorded on the title-page and accepted in the absence of any evidence to the contrary. The work has not been mentioned in H. Kh. Brock., ii, 388, mentions a commentary upon it entitled التلطف في الوصول الى التعرف by Muḥammad bin 'Alî bin Muḥammad bin 'Allân aṣ-Ṣiddîqî al-Makkî (d. 1057/1647; see for his life and other particulars, Lib., Cat., xiii, 932; also cf. Cairo, ii, 241. In Brock., Suppl., ii, 528, however, two copies of the work (e. g. Cairo, vi, 182 and Âṣafîyaḥ, i, 622, 130) are mentioned. But the work noticed under the above-mentioned reference in Âṣafîyaḥ is *Al-Jawâhir al-Muntaẓam* الجوهر المنتظم, which is presumably mistaken for *Al-Jauhar al-Munazzam* الجوهر المنظم (see Âṣafîyaḥ, vol. i, p. 622, No. 130).

Written in ordinary Naskh. No dated. Apparently 13th century A.H.

Fol. 80 contains some extracts on miscellaneous points of Muslim Law.

foll. 81^b - 89^b.

III

تطهير العيبة من دنس الغيبة

TATHÎR AL-'AIBAḤ MIN DANAS AL-ĠIBAḤ

A valuable and correct copy of a rare work *Tathîr Al-'Aibaḥ min Danas al-Ġibaḥ*, treating of غيبة (back-biting), its true meaning, its evil consequences, remedies against it and other points connected therewith. The whole work is based on Ḥadîṣ.

By the same Ibn Ḥajar al-Haiṣamî.